UNITY

DEVOTED TO PRACTICAL CHRISTIANITY

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HAPPY ARE YE IF YE DO THEM

This magazine contains explanations of the Jesus Christ way of living, the happy way, the joyous way. These explanations can help you infinitely—if you use them.

Some of the most miserable persons in the world are familiar with the teachings of Jesus. Merely to know Truth avails nothing; to live Truth is the important thing.

Jesus Christ spent no time in writing of his methods; he spent his life in *doing*. Obviously he placed a premium on action. Learn his ways of living. Having learned them, happy are you if you follow them.—*C. E. B.*

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THE PRODIGAL

HAZEL JOHNSON

I see myself! Today the seamless robe
Of Truth I wear.
I cease to hug the rags of doubt
And ignorance in blind despair;
I cry no more for my release,
Or to a false conception swear.

I see myself, beloved, with sandals new
Upon my feet;
The light of wisdom round my brow;
I see my heaven here complete.
As I return unto His house
His kiss of welcome is so sweet!

NOTES AND COMMENTS

CHARLES FILLMORE

You seem to quote Scripture to suit yourself and make changes that I do not find in my Bible.—*Extract from a letter received by Unity School.*

INSTEAD of the King James version of the Bible (commonly called the authorized version, abbreviated A. V.) we use the American revision (known as the American standard version, abbreviated A. S. V.). The American standard version is the American revision of the translation that was made in 1881-5 by a joint committee of English and American translators. The work of this joint committee was for years known as the "revised version," to distinguish it from the King James or so-called authorized version; but now it is known as the "English revised version" to distinguish it from the American standard version.

The American revision, although a great improvement on the English version of King James' day, falls far short of the original Scriptures, as is proved by the many new translations by well-known scholars. The King James version has been twisted and turned in many instances to bolster the religious ideals of the translators and popular doctrines of the times.

In view of this fact and the very evident contradictions and obscure meanings in the Bible, we often quote from modern versions which flatly contradict the old King James version. An example is found in John 5:39. The King James version reads, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." This reading makes Jesus indorser of the Scriptures, with the promise of eternal life as a reward to those who study them. The American standard version gives the rendition, "Ye search the scriptures, because ye think that in

them ye have eternal life; and these are they which bear witness of me." So we see that Jesus was not commending the Scriptures as the source of eternal life; he was calling the attention of the Pharisees to the fact that they were missing the attainment of eternal life by searching the Scriptures instead of searching within themselves. The translators simply dropped the word "ye" at the beginning of the paragraph, which made it a command instead of a reprimand. Jesus evidently intended it to be the latter.

Christians who contend that the Bible is wholly inspired and must be so accepted by all faithful believers, are being discomfited by revised translations. The much quoted text from II Timothy beginning, "All scripture is given by inspiration of God," appears in the American standard version, "Every scripture inspired of God," implying that not all writings that have been pronounced sacred are inspired by God.

What Scriptures are inspired and what not has always been a subject of debate.

According to his own admission Paul was not always sure as to when he was inspired and when he was not.

Many books that were considered sacred by the early Christian church do not appear in our Bible.

In the face of these facts why should the Fundamentalists insist upon a word-for-word acceptance of the Bible?

Some one has said that language is made to conceal ideas. Jesus was careful not to put his teaching in writing. He wrote in the sand and the writing was erased. He wanted his followers to get their understanding from the same source that he got his, the Spirit of truth. Jesus quoted from the Scriptures but did not wholly accept them. In effect, he said, "It is written in your scriptures, An eye for an eye, and a

tooth for a tooth: but I say unto you . . . Love your enemies."

All of Jesus' teaching was oral and was not put into writing until about forty years after his disappearance. The four Gospels tell us what some of his disciples remembered. What they had forgotten would doubtless fill many books. Paul remarks that Jesus said things that do not appear in any of the four Gospels.

Jesus knew the limitations of language, hence he did not write down his inspirations nor did he authorize any one else to do so. "The letter killeth, but the spirit giveth life." He knew that the Aramaic language, in which he spoke, would have to be translated into all the dialects of the world, and that the mystical thoughts that so thoroughly permeated his discourses would be distorted and twisted to fit the mental cast of every reader.

Jesus knew that without spiritual illumination no one would be able to understand fully the doctrine that He taught, so he said, "When he, the Spirit of truth, is come, he shall guide you into all the truth." "He shall teach you all things, and bring to your remembrance all that I said unto you."

From this it is very plain that we must have the light of the Spirit of truth before we can understand what Jesus taught.

The Bible is a sealed book to all those who do not cultivate the presence and the guiding light of the Spirit of truth promised by Jesus.

The fact that the Spirit of truth has not been widely sought by Bible students is no excuse for those who are striving to know the actual truth of the Scriptures. Jesus told his disciples that he must go away before the Spirit of truth would come to them. They were clinging to his personality instead of looking to the source of his inspiration—the Holy Spirit or Spirit of truth.

The same rule of action holds good today. If we

are looking to Jesus' personality for information or salvation we shall fail to realize the Spirit from which he drew and to which he directed the attention of his followers.

While personally present Jesus imparted to his disciples a certain consciousness of the Holy Spirit by breathing upon them and saying, "Receive ye the Holy Spirit." The original word which is translated "breathed" means "inspired." Jesus inspired them with the Holy Spirit.

Jesus lives in the ether today and he will inspire with his wisdom and power any one who will exercise faith in the presence of the Holy Spirit.

Some say that Unity does not teach people to pray—but merely to affirm—and does not have a real religion. —*Extract from a letter received by Unity School.*

It is universally conceded that every man has a religion of some kind. Some men are not able to formulate their religious views and they think therefore that they are not in any degree religious. But every one has some idea of God, and that idea constitutes religion. Some persons claim that they do not believe in the existence of a supreme being and that consequently they have no religion. As a matter of fact their thought about the nonexistence of God constitutes their religion, though it is expressed in negative instead of in positive terms.

The character of one's religion is determined by one's understanding of God. No two persons have exactly the same understanding of the Creator, because no two persons have exactly the same understanding of anything. The one God who is Spirit, according to Jesus, must be represented in at least a billion mental pictures in the minds of the people of the earth.

So the popularly accepted belief that all Christians worship the same God is not true. We are all aiming

to worship the same God but our mental limitations prevent the complete consciousness necessary thereto, and in consequence we are all praying to the different pictures of God which our thoughts have imaged.

However, through our striving to know the one true God we are getting closer to his real character, and although we may never attain a complete realization of God mind, we shall with each communion of our minds with his mind gradually approach the divine ideal.

God will always be an ideal to man. That ideal may become clearer to one who enlarges his understanding of Spirit.

The majority of people have crude or distorted ideas about the character and the locality of Spirit. They think that Spirit is spooky, plays no part in mundane affairs, and can be known by a person only after his death.

But Jesus said, "God is Spirit;" he said also, "The kingdom of God is within you." Science tells us that there is a universal life that animates and sustains all the forms and shapes of the universe. Science has broken into the atom and revealed it to be charged with tremendous energy that may be released and be made to give the inhabitants of the earth powers beyond expression, when its law of expression is discovered.

Jesus evidently knew about this hidden energy in matter and used his knowledge to perform so-called miracles.

Our modern scientists say that a single drop of water contains enough latent energy to blow up a ten-story building. This energy, existence of which has been discovered by modern scientists, is the same kind of spiritual energy that was known to Elijah, Elisha, and Jesus, and used by them to perform miracles.

By the power of his thought Elijah penetrated the atoms of hydrogen and oxygen and precipitated an abundance of rain. By the same law he increased

the widow's oil and meal. This was not a miracle—that is, it was not a divine intervention supplanting natural law—but the exploitation of a law not ordinarily understood. Jesus used the same dynamic power of thought to break the bonds of the atoms composing the few loaves and fishes of a little lad's lunch—and five thousand people were fed.

Science is discovering the miracle working dynamics of religion, but science has not yet comprehended the dynamic directive power of man's thought. All so-called miracle workers claim that they do not of themselves produce the marvelous results; that they are only the instruments of a superior entity. It is written in I Kings, "The jar of meal wasted not, neither did the cruse of oil fail, according to the word of Jehovah, which he spake by Elijah." Jesus called Jehovah "Father." He said, "The works that I do in my Father's name, these bear witness of me."

Jesus did not claim to have the exclusive supernatural power that is usually credited to him. He had explored the ether energy, which he called the "kingdom of the heavens;" his understanding was beyond that of the average man, but he knew that other men could do what he did if they would only try. He encouraged his followers to take him as a center of faith and use the power of thought and word. "He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do."

The great modern revival of divine healing and mental healing is due to the application of the same law that Jesus used. He demanded faith on the part of those whom he healed, and with that faith as the point of mental and spiritual contact he released the latent energy in the atomic structure of his patients and they were restored to life and health.

Have faith in the power of your mind to penetrate and release the energy that is pent up in the atoms of

your body, and you will be astounded at the response. Paralyzed functions anywhere in the body can be restored to action by one's speaking to the spiritual intelligence and life within them. Jesus raised his dead body in this way and Paul says that we can raise our bodies in the same manner if we have the same spiritual contact.

What have thought concentration and discovery of the dynamic character of the atom to do with prayer? They have everything to do with prayer because prayer is the opening of communication between the mind of man and the mind of God. Prayer is the exercise of faith in the presence and power of the unseen God. Supplication, faith, meditation, silence, concentration, are mental attitudes that enter into and form part of prayer. When one understands the spiritual character of God and adjusts himself mentally to the omnipresent God mind, he has begun to pray aright.

Audible prayers are often answered but the most potent prayers are silently uttered in the secret recesses of the soul. Jesus warned against wordy prayers—prayers uttered to be heard of men. He told his disciples not to be like these housetop prayers. "When thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee."

The times are ripe for great changes in our estimate of the place and the character of God. The seven-day creation of the universe (including man) as described in Genesis is a symbolic story of the work of the higher realms of mind under divine law. It is the privilege of every one to use his mental abilities in the super-realms, and thereby carry out the prayer formula of Jesus: "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you."

MORE ABOUT UNITY CITY

A Christian Service Station

THE story about Unity City, which appeared in the March issue of *Unity* magazine, has brought hearty response from thousands of well-wishers.

In that story we told of the Unity farm of 1,100 acres, on which we expect to build, during the next few years, a city that will be a Christian service station for the whole world. This service station will continue to send out the healing and prospering word through its Silent Unity department, but in a larger way. It will also increase its present output of literature so that many more millions will hear of practical Christianity and find its blessings. We need much more room than we now have, to serve the multitudes who have not yet heard of Unity.

In our story about Unity City we asked our readers to suggest names for the city; we also asked for blessings and for financial help from those who felt moved to coöperate. The response has been very gratifying. Many names have been suggested for the new city and others are being received daily. We are printing here a few of those that have been received: Unity City, Inspiration City, Unimecca, Univille, Unitopia, Unity Relmoro (city of the higher realm), Fillmore, Unityopolis, Kingdom City, and Unicity. We should like to hear from every one who has a suggestion for a name. We also should like all our friends to send written and silent blessings for the success of this new venture. To those who have already sent blessings and to those who have been helping with love offerings and with suggestions, we send our heartfelt thanks and blessings.

Many are writing to us, asking for employment in the new city; others are writing about coming to see

the city or to arrange for dwelling places in it. Offerings and tithes are also being received from those who wish to take part in prospering this new Christian service station. A number of friends have asked about the Unity 6% coupon notes; a few have already purchased coupon notes to help the city.

We are rejoicing because of the interest which is being manifested in this work. For some time we have felt that in planning this Christian service station we were doing the best thing that we could do to promote the Lord's work through Unity. We are glad to know that so many of our friends are standing right back of us to help us carry out our plans. Our ideal is that this city shall become a powerful center of light and healing that will radiate to the hosts in all parts of the world who are in need of our practical Christian ministry. We are now reaching millions through our literature and through our Silent Unity department, but we know that there are many millions more who need our help and that we must have enlarged facilities in order to serve them.

Of course every one cannot live at Unity City, and only a few, comparatively, can be employed there, but every one who so desires can receive the spiritual benefits that the Unity city will bring to the world.

It is important that the main buildings be erected first—buildings to house Silent Unity and the printing and publishing departments, and homes for those who already are Unity workers and wish to reside in Unity City. We must complete these buildings before we can give much time to building residences for visitors and for students. We plan to build hotels and cottages later on, but first we must have dwelling places for those who are now carrying on the work.

The big dam, which is to furnish the water supply, is nearing completion. The sewage system is nearly finished. Excavation has been begun for the new Silent

Unity building, which will be 176 feet by 67 feet with a wing 85 feet by 50 feet, two stories high, with a basement under the entire building. The Silent Unity department will be the first department to be moved to the new city. We hope to have the building finished by early fall of this year. An apartment building has been completed to house some of the Silent Unity workers.

A new gas and oil well has been drilled near the site of the new administration buildings. It has a gas flow of one million feet and pumps about twenty-five barrels of oil a day. In drilling this last well the workmen struck a 7-foot vein of coal at a depth of 380 feet. It looks like cannel coal, and it is now being analyzed. The gas will be used to heat the buildings.

The work is moving along in divine order, and we are rejoicing in it. The growth of Unity School and its work has been gradual but substantial during the last forty years, and the new Christian service station must be built upon the same substantial foundation. It will not go up in a spectacular way, but it will unfold in divine order.

We ask that friends and well-wishers everywhere join with us daily in the following blessing for the new city:

BLESSING FOR UNITY CITY

God bless Unity City. All the activities of Unity City are in divine order. Divine life inspires it and divine power protects it. The spirit of Jesus Christ is active in Unity City.

TRUSTEES OF UNITY SCHOOL OF CHRISTIANITY,
Kansas City, Mo.

Trust in Jehovah, and do good;
Dwell in the land, and feed on *his* faithfulness.
—*Psalms.*

THE KEY TO PROSPERITY AND SUCCESS

FRANCES W. FOULKS

THE MAN who considers his business to be his source of prosperity, who looks wholly to his intellect to guide him to success, who depends on a salary or an income for support, who feels that the accumulation of stocks and bonds, property, and savings accounts will secure to him a future free from want, has not yet even come near to finding the true key to prosperity and success. All material things that one possesses are his because there is some opening in his consciousness through which they have been attracted into his world. If he has not claimed them from his divine inheritance—attracted them spiritually—he has brought them into manifestation by holding steadily in mind to a desire for their possession; he has attracted them mentally.

All the material possessions that the human race holds to be of much value have been known to fail. They have no more power than the god Baal had and, not being dependable, they are likely, if they have been mentally attracted, to leave one at any time in a position as embarrassing as that of Baal's prophets on Mount Carmel. The thought by which an individual has attracted material possessions to himself often weakens, and the material possessions drop away from him and attach themselves elsewhere, in answer to the attracting thought of another. God's treasures never fail, for they are omnipresent. They manifest in answer to spiritual thought, as did the proofs of Elijah's God, even though, from a material viewpoint, all things pointed to the complete impossibility of their manifestation. He who has the faith of an Elijah can speak the word, and so cause the invisible power to meet his every need.

Substance is omnipresent; it occupies all space. All substance is at man's command at any moment. All creative power is his to use whenever and wherever he wills. To become conscious of this and to put it into practice is to become powerful and successful in whatever walk of life one has chosen.

Any one who recognizes that the true source of all success is God and that success is God in expression, who puts absolute trust in the guidance of the One in all his affairs, possesses the key which unlocks the door to His treasure house. All man's lasting prosperity comes from the one Source and is the result of his companioning so closely with the Presence that he hears its voice of guidance. Prosperity is as bountiful as the air, but air does one no good until he breathes it, and no man can breathe it for another. To receive prosperity, man must take it for himself.

Through prayer we can help a person to open his consciousness Godward, help him to lift his vision from poverty to wealth, from failure to success, and help him to increase his faith to the point where he acknowledges God as the source of every good and perfect gift. We can even become conscious of the angel presence pushing into his right place one who needs help. Such a one may even be as blind to the helper as was Balaam to the angel of God, yet in answer to the one who prays the angel presence will push the blind one into some manifestation of good. A man's lasting success, however, comes from his own seeking, and is the outcome of his taking hold of the angel presence and of not letting go until his blessing comes.

All seekers after true prosperity and success should look beyond any human help, either intellectual or financial, to the omnipresent God that created all things, both manifest and unmanifest, to the God that is able and willing to guide, into everlasting good, all who are truly seeking his way. Such vision results in an invisible

fusion of man's mind with God's mind, a vision wherein man sees all things with the eyes of the Creator and pronounces them to be "very good." When one establishes this consciousness, when he holds his vision to this high plane of perception, he no longer feels the need of accumulating things, for his simple demand, or his coming need, calls forth its fulfillment from substance, molded in the form that is needed. To such a one this fulfillment comes always before his need is manifest; it comes in the overflowing measure that is illustrated by the twelve full baskets that remained when the five thousand had satisfied their hunger. When one has attained this consciousness, though the supply may seem limited, he will not hesitate to draw on that supply to satisfy his need of the time being, for he knows that with the coming of another need will come also the provision for it. The more man accepts, in faith, the manna method of provision, the more will he open his consciousness so that the law will work in and for him, and the sooner will come the time when his word will draw out of the invisible ether, or substance, whatever he needs whenever he needs. Such was the consciousness of the richest man that the world has ever known, a man rich in a wealth that the world, in its mistaken idea of wealth as possessions, calls poverty. If you and I could speak into manifestation the supply for every need, whether our own or others', if we could feed hungry souls and bodies from the invisible manna, we should indeed be rich. If you and I knew our true missions in life, as the Master knew his mission, and as fully carried them out, each of us would be a living success.

Men attribute their failures in life to many things —to luck, to chance, to God. One who has learned anything of the law knows that there is no such thing as luck in any walk of life, in any activity. It would be a haphazard world, indeed—not the world that

God created and pronounced perfect—if He allowed one iota of it to operate without the law. Whenever a man has in his mind an idea of good luck and an idea of bad luck, each of those ideas will draw its corresponding experiences to him according to whichever he believes in the more. A man may work hard all his life, yet always be in debt; he may be thrifty, honest, and just in his dealings with his fellow man, yet be unsuccessful in every venture that he undertakes. If we examined the mental attitude of such a man, we should find some downward visioning, some belief in an opposing power, some attributing of his failures not to himself, but to God, or to luck. We should find that, instead of asking and trusting in God to prosper his daily life, he begins each day in the attitude of "taking a chance;" he follows the leading of his downward mind into downward experiences. He will continue in this habit until he finds and uses the key to prosperity and success, the indwelling Christ. When he recognizes the law and acts accordingly, he will pull himself and his business affairs out of the mental rut in which he has so long been thinking.

The only power in the heavens and in the earth greater than the power of man is the power of God (good). If man would throw himself on this power, become absolutely meek before it, listen to it, and follow its teachings, he would receive such abundance of good that every need in his life would be completely supplied with the good which God is. To pray, "Thy will be done, as in heaven, so on earth," is to let God's perfect idea of goodness come into our lives. The more knowledge we have of God's perfect idea, the more do we see of his goodness, of his plan and of his provision for us. When we see this truth, our vision is lifted to an understanding of what is ours in Truth, and we start divine forces into activity—forces which

perhaps have lain dormant in us all our days; our whole world is changed.

You who would hold the key to true success and prosperity, cease seeking for them in outer symbols, in personal power, in human praise. Become meek before the spiritual substance for which the symbols stand, and all substance will become subject to you. Let the Christ power use you to express your full Sonship, and you will be enabled to use it as you like. Listen to hear the inner voice say, "Well done, good and faithful servant." Doing that, you will find yourself "approved unto God, a workman that needeth not be ashamed, handling aright the word of truth." By thus complying with the law you will cease to struggle, and quietly, peacefully, your own will come to you.

"Oh give thanks unto Jehovah; for he is good;
For his lovingkindness *endureth* for ever."

WE CAN HAVE OUR GOOD NOW

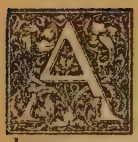
Caleb, whose name means courage, was the only one of the men sent out to visit and report upon the Promised Land who did not hesitate at the idea of occupying it. He said, "Let us go up at once and possess it, for we are well able to overcome it." Fear prevented the others from being willing to make the attempt. Fear keeps us from the enjoyment of many blessings prepared for and promised to us, which God desires us to have, but which we fail to claim because we have not enough faith. Having courage to enter the land given us, we still often put off the time of so doing and delay our demonstrations.—*Scientific Christian Training.*

QUOTATIONS

Quoted matter that appears in this periodical as part of an article is usually printed in smaller type than the rest of the article. When quotations are thus printed in smaller type, quotation marks are not used.

ABOUT THE FATHER'S BUSINESS

AVERY HILLIS



A QUEER person is, according to the generally accepted notion, one who is different from others, one who does things that are unconventional, or who refuses to do things that are conventional. He fails to conform, either because of strength of character or because of dullness —and his acquaintances usually attribute his nonconformity to the latter reason.

The world has known many queer persons; in fact, it seems that a great many queer persons are famous. Now, isn't that queer?

Fifteen years ago there was in a Kansas high school a boy named Homer. He was queer. He looked odd; he seemed stupid. He had to study hard to make even passing grades, particularly in history and in English. He was the butt of many a practical joke. Though only in his teens, he appeared wizened and sad, like an old man. In his last year in high school Homer happened to begin studying physics, because the subject was in the prescribed course. He seemed to like it. Most of the other pupils shirked the experiments, but he spent his spare time in doing them over and over, and in making other experiments that he himself devised. Soon other members of the class admitted laughingly, a bit wonderingly, that Homer really was good in physics. Yes, Homer was good in physics. He went to college. He was not prominent socially, he was not a member of a fraternity, he never "made" the football team—but he devoted himself to his favorite sport—studying physics. He began to look younger and happier. He grew to be a strapping big fellow, and the wizened look left him. Before he graduated a good job was offered to him, an unusually good job. A large corporation, one of the largest among the firms that

manufacture electrical apparatus, wanted him to fill a position in its laboratories. One of his teachers, so rumor said, had recommended him as a genius. Of course, his employers had not heard of his being queer. Evidently he has kept the secret, for he works for that corporation to this day, and the size of his salary is very impressive.

Not many years ago a man conceived the idea of propelling a wagon by means of a gasoline motor. That was such a preposterous idea that its proponent was considered to be a bit off center mentally. Today he is not called insane, nor even queer. He has proved that he was right, proved it so incontestably that no one even thinks of disputing his word in the matter. Incidentally he has received enormous financial rewards.

Long ago a queer boy spent much time in dreaming over a teakettle. Though he suffered abuse and ridicule he kept on dreaming, and he evolved the principle of the steam engine.

Years ago there was another boy who was queer. He was quiet, dreamy, even taciturn. At times he did not seem to hear remarks that were addressed to him, so he acquired a reputation for being "stuck up." His schoolmasters found that his recitations were very faulty, so they decided that he was dull. Eventually, however, he became a great writer. One of his old acquaintances met him and took occasion to remark: "You were considered a bit queer, when we were in school together. Sometimes you didn't seem to hear people when they spoke to you. I've often wondered why." "I suppose," said the author, "that I was too busy writing stories."

More than nineteen hundred years ago a twelve-year-old boy went on a journey with his parents to a city, traveling with a large party. In due time the parents started home, but at the end of the first day's journey they found that their son was missing. They

searched among the other children of the party, but in vain. They returned to the city and after a three-day search found him in a temple, in animated discussion with a group of learned men. When his mother lovingly reproached him for his conduct he replied: "How is it that ye sought me? wist ye not that I must be about my Father's business?" A strange answer—to his hearers, an incomprehensible answer. The boy understood so clearly what he had to do that he could not comprehend why others could not understand it also. He was about his Father's business, loving it so much that he was not greatly interested in other things. Nineteen hundred years have not made clear all that he tried to teach, but every day it becomes more apparent that he was right.

One who has a new message for mankind must, if he be conscientious, present it in its original purity, yet he must make it understandable. He attempts to present his message in terms that the world comprehends, to educate his fellows up to his own plane of understanding. His efforts to bridge this gap between intellects, to coin new phrases to clarify his meaning, may appear comical to his fellow men. Perhaps he has not received the message in all its original purity, and this fact adds to the confusion. So he becomes known as a queer person.

Obviously people are likely to err in calling anybody queer. They may think him queer because they fail to see facts that to him are perfectly obvious. One who is listening to the voice of God does not care greatly for the voices of men.

Blessed are they who work with the divine enthusiasm. Even if the world fails to compensate them, they are well paid; for he who labors in love receives in love the highest wage, and may well be indifferent to lesser forms of pay. Occasionally there lives a person who attends so assiduously to what is, for him, the Master's

business, that he is finally proclaimed a genius. Before others will acknowledge his genius, however, they usually deprecate his departure from the accepted rules. They decry him lustily, heatedly. They say that he violates the orthodox rules of his art. Eventually, of course, they are forced to admit that he has made new rules—which is to say, he has looked more deeply than they have looked into the Mind from which all arts originate.

So when we find a queer person, let us be slow to join the ranks of his mockers. The very fact that we do not understand him is evidence of a lack on our part. What we take to be a queer person may be one who has been unable to make the world understand his genius.

Sometimes we are amazed to find that a man retains confidence in his pet project even after the rest of the world has conceded it to be a failure. Why should we be amazed? How should we expect a child of God to admit defeat in any good work? He is never defeated decisively, and he knows it.

Most of the primitive peoples never harm an insane person, nor one of feeble mind. They suspect that he may be in closer contact than they are with the Source of wisdom. Would not civilized peoples do well to take a like attitude with regard to those whom they do not understand?

This article is not a plea for the lawbreaker (though even he is entitled to consideration). It is a plea for tolerance in behalf of those who fail to think as the masses think, who fail to conform to all the little customs that happen to obtain for the time being. If a person shows a tendency to be original, let us encourage him. Even if he persists in *thinking*, let us forgive him; for out of new ideas civilization advances. And what is the growth that we call civilization? It is the coming of God's kingdom into the hearts of men.

Let us not be too proud of our conformity to styles and to customs, of our subservience to mass thought; for progress comes not by conformity but by some one's listening to the inner Voice so intently that he can get tidings of newer and better things than he has known.

When we see a person who seems different from others, let us not brand him as queer; rather let us know that he is groping for his good and that he will find it.

THE TEACHER'S PSALM

CALVIN BREWSTER POWELL

The Christ is my teacher; I shall not fail.
He maketh me to perceive true knowledge;
He leadeth me by clear inspiration.

He enlighteneth my soul:
He guideth me in the paths of understanding for his name's sake.

Yea, though I pass through the valley and the shadow of doubt,
I will fear no task; for thou art with me;
Thy Spirit and thy Truth, they teach me.

Thou preparest a way before me in the presence of my critics;
Thou hast allotted me good reports;
My measure runneth over.

Surely goodness and loving-kindness shall follow me all the days of my life;
And I shall trust in the wisdom of the Lord forever.

"It is so readable, so lovable." That is the comment that a reader makes on *Weekly Unity*. There are many periodicals that we may admire and respect, but it takes a different something to give us a feeling of love for them.

LOVE GOD AND PROSPER

RETTA M. CHILCOTT

SEVERAL years ago Mary Jane found herself suddenly without employment, without funds, and without a home. Being young and inexperienced, and finding that it was not an easy matter to obtain employment, she got a small room in a boarding house. Every morning, bright and early, she read the want ads in the daily papers and then started out in search of work.

One day Mary Jane came back to her room more tired and more discouraged than she had ever been before. It was late in the afternoon but she felt that she must find work that day. Her board and room were paid for only a short time in advance and she realized that to wait until the morrow meant only another sleepless night of worry, with its loss of strength and energy; and Mary Jane had no strength or energy to spare. She went to her bedside, got down on her knees, and prayed to God to give her a chance. She asked God to send her to an office where her ability and services were really needed and where she could handle the work. She had never studied Truth, and she thought that God was punishing her for her wickedness by making it hard for her to find work. She felt that it was not right to ask for more than just enough to live on, so she asked for only that much. She thought that she had exhausted her human resources and endurance, and that now only God could show her the way out.

Mary Jane was a very serious and a very sincere girl, and as she prayed to God to open a new opportunity for her she thought back over the sixteen years of her life and wondered just where it was that she had failed and had strayed from the path. She knew that she must have work in order to live, and while she felt very humble and unworthy, she did not feel that

God wanted her to give up the battle for existence. Then she asked God to forgive her all her sins and shortcomings, promised to try her level best to understand and to express just what he wished, if he would only help her to find work. She prayed long and earnestly and ended her prayer by telling God that she did have perfect faith and trust in him, and by thanking him for all his care and loving-kindness.

It was after sundown that evening when a neighbor casually told her of a man in the next block who was looking for a new office girl. Mary Jane very promptly told the neighbor that she was looking for work, and asked for the man's name and address. Her prayer was answered—she got the place.

The new work was not difficult, and the salary was "just enough to live on."

Soon after that Mary Jane began to study a book on Truth, and she recognized in it a new conception of the God that she had been worshiping. It gave her new courage and new confidence. She decided to test some of the laws explained in the book, because she thought that God had sent it to her along with her new job. Her employer was a Truth student, and he encouraged her to study. He told her that both health and prosperity were hers by divine birthright, and that if she would faithfully practice the teachings set forth in her newly found book, she would have health and prosperity.

One of the first things that Mary Jane did was to attempt to brighten up the office and to make it look more prosperous and cheerful. She reasoned that a bright, cheery office would make her feel more happy and prosperous and would perhaps attract more business for her employer, which of course would mean more work and a larger salary for her. She told her employer of her ambition to brighten up the office and to attract trade and prosperity. He approved of her

plan and very patiently explained to her that one's prosperity comes to him direct from God and that the first step toward attaining it is to brighten one's own consciousness with the joy and the gratitude of this realization. He told Mary Jane that God shows one what to do in an outer way, and he told her a great deal about seed thoughts and how they grow.

Mary Jane thought that it was a very beautiful teaching, but she had difficulty in realizing that it would actually work. Thoughts were not like solid material, she argued.

One day Mary Jane's employer brought in some geranium plants which he had purchased at the city market for five cents each. He planted them in a box and gave to Mary Jane the duty of caring for them. He told her that if she would praise and bless them every day while caring for them they would respond by being perfect plants and would have abundant and beautiful blooms. This was another idea and it, too, was hard to believe. She recalled, though, how God had answered her prayer a few weeks before and had helped her to find work, so she said, "Why not?"

She accepted her new responsibility with great joy because it was a pleasure and made the office more attractive. While she was caring for the geraniums her employer taught her some very valuable lessons, using the plants as examples.

If she saw a little weed appearing in her flower box she immediately pulled it out and threw it away. Why? Because it was not beautiful, and it took space and nourishment that she wanted her flowers to have. She wanted her flowers to grow big and strong, and she wanted all the blossoms to be perfect. Then why did she permit poverty weeds to grow in her thought garden and crowd out her prosperity blossoms? Were the space in her flower box and the strength in the soil more precious than the space in her brain and the

strength of her thoughts that she was using to nourish poverty thoughts?

She was never too busy or too tired to care for her flowers every day. Then was not her thought garden too precious to neglect? If her thought garden were ill kept and full of the weeds of discontent and poverty ideas she could not see or appreciate any of God's rich blessings. So, if for no other reason than to observe the growth and the beauty of the plants, she must pull up the ideas of doubt and lack and put them with the rest of the weeds.

So on and on went the lessons. Mary Jane's flowers flourished and soon people began to come in from the street to inquire where such wonderful plants had been obtained. Every day many persons stopped at the window to gaze at the beautiful blossoms, and Mary Jane used to wonder whether, in their fragrance, the blossoms emitted to their admirers some of the blessings of God that she had asked on them that day.

She watered the roots and she did it faithfully. Her employer brought this fact to her attention and helped her to draw a lesson from it. The roots were little channels through which the blossoms received their nourishment and were prospered. Her thoughts, way down deep, were the channels for her prosperity and she could no more hope to be prosperous in her affairs by centering her attention on results than she could hope to raise geraniums by centering all of her care and attention on the blossoms. The blossoms needed very little attention. If she planted the right kind of seeds or slips in the proper soil, gave them plenty of water, and kept out the weeds, the blossoms would grow. Faith was necessary always.

It was brought to her attention that she had never condemned nor criticized the plants. She had loved to serve them from the very beginning, even when they were small five-cent cuttings. She did not consider them

cheap or unworthy of her best care. To her they had been a promise, an opportunity, and she had helped to develop in them, by her faithful, loving attention and blessing, the perfection and the abundance of God. When she had watered them and breathed a prayer and a blessing for them and affirmed that they were rich and beautiful with God's love and bountiful substance, she had opened the door of her consciousness and let the perfection and the bounty of God come forth. The plants responded, as plants always do.

Plants do not resist God. God gave mankind dominion over the earth, and the only resistance we find is that which is nourished by personal consciousness. Our affairs are just as receptive as plants. Many people can demonstrate funds more easily than they can draw a manifestation of beauty and abundance from a plant. Dollars are already made or grown, and if you seem to need them you have only to weed out and to nourish your thought garden; the dollars will come rolling in.

It is interesting to observe what it is that nourishes the weeds of poverty in one's consciousness. You may think that hate and revenge have little to do with it, but that belief is erroneous. Mary Jane learned that hate burns and causes a drought. Hate is merely a lack of love and you cannot afford to nourish that weed. Your desire for revenge is like a cutworm: It cuts the roots of your prosperity plants. Never plant revenge in your garden.

That flower box seemed so full of lessons and examples that Mary Jane often felt that some kind of magic was hidden in it. The flowers grew and blossomed beyond her wildest hopes and every one who saw them marveled at the wealth and coloring of the blossoms.

One day Mary Jane began to ponder on the fact that she admired the tree at the edge of the sidewalk and that she also admired a favorite picture on the

wall of her office. She often gazed at them and drank in their beauty, which seemed to satisfy a certain longing. She did not limit the number of sources from which beauty might come to her; she found God's beauty on every hand and it was hers because she knew how to receive and to appreciate it. Then why did she limit her income of money to her pay envelope? She was crystallizing her prosperity thoughts in her pay envelope. She knew what would happen to her geraniums if she should allow a hard crust to form on the top of the soil. The plants would become dwarfed. Then if she wanted her pay envelope to respond she must not crystallize her thoughts on it. She must feel free and easy and must recognize God as the source of her supply on every hand. If some one gave her something she must thank him and then enrich him by thanking God for being the true source of the gift, and must bless the giver as the channel. This, too, was a new idea, but Mary Jane was learning many new ideas that worked like hidden springs in a fairy story, so she rejoiced over every new one and promptly tried to work it.

She tried this idea at once on her pay envelope. She recalled that the flowers required faithful watering. So every day she took up the thought that God was the source of her supply; though she could not even imagine any way in which she might receive any money except from her employer, she kept right on thanking God as the source of her omnipresent, abundant prosperity. She gained in health until she looked like a different girl from the Mary Jane of previous years. She began to get the consciousness of God's being right with her all the time and she lost the old feeling of being very unworthy and a sinner. She felt very happy way down deep, and sometimes she would say, "Why, I'm happy clear to my toes!" Then one day when she was not thinking about money at all, a merchant

in the neighborhood telephoned her employer and asked whether Mary Jane could keep his accounts, too. It was soon arranged and Mary Jane was the proud possessor of two jobs and two pay envelopes!

Everything worked out perfectly because Mary Jane had been centering her attention on God instead of permitting her ideas to crystallize on a pay envelope or on money. She learned to love and to appreciate the dollars and the dimes just as she appreciated the blossoms and the buds; to her the dollars and the dimes were just as beautiful as the flowers and just as much a part of God, because she realized that in God was the life and the substance that nourished them both.

Mary Jane has learned many lessons, but none more lasting or more helpful than those that were taught by the geraniums. It has been a great comfort to her to know that she will never harvest poverty weeds unless she cultivates them, and that there is great joy and satisfaction in raising a garden of prosperity ideas filled with love and blessings, even without considering the joy of the harvest.

[EDITOR'S NOTE—The foregoing story is taken from life. Mary Jane is still using Truth to solve her problems and is accounted an unusually successful woman.]

SANCTUARY

Let us put by some hour of every day
For holy things!—whether it be when dawn
Peers through the window pane, or when the noon
Flames, like a burnished topaz, in the vault,
Or when the thrush pours in the ear of eve
Its plaintive monody; some little hour
Wherein to hold rapt converse with the soul,
From sordidness and self a sanctuary,
Swept by the winnowing of unseen wings,
And touched by the White Light Ineffable!

—*Clinton Scollard.*

TOLERANCE

W. I. Hoschouer

IN THIS day of radical change, with its imperative need of more good will and righteous understanding, it is well to strengthen the spirit of tolerance both in the individual and in social life. When this element of consciousness is sufficiently active, constructive reform is more readily accomplished.

Tolerance is a quality of mind, and it can be developed to any desired degree. It is a form of righteousness that moderates personal zeal and enables one to appreciate the opinions of those who differ from himself in belief. Tolerance strengthens real faith and helps to fortify it against the inroads of doubt. While tolerance may stand as the defender of the established or accepted order, it is also friendly to all new and constructive ideas and innovations.

Because it is the exponent of fair play, tolerance is vital in all moral and mental growth. To grow, one must be receptive not only to truth working in his own mind, but also to truth working in the minds of others. Only the tolerant soul can do it. If one is intolerant or inhospitable in mind, he repels much of the good that is needed to enrich and complete his life. A critical mentality and a sarcastic tongue work destructively and should be avoided by all who would build a consciousness strong enough to accomplish the higher and greater things of life. Furthermore, just the ordinary success and efficiency of a person depend largely upon his living in right relation to his fellows, and he can establish this right relation only by manifesting the coöperative or good will spirit.

In most instances fear in some form is the immediate cause of the intolerant attitude; but bigotry is associated with intolerance in many cases, and it too

must be overcome and eliminated. Before one can feel good will toward those who differ from him, he must cease being afraid that his ideas may be overthrown by their ideas; he must cease being hostile to their point of view. People can best overcome the twin errors of fear and bigotry by learning to love one another. In fact love is the only way, for it alone has power to erase fear and to dissolve the ignorant self-centeredness called bigotry. One who loves accepts others as equals and delights in them as such; he thus creates a bond of understanding and helpful companionship.

An outbreak of what is wrongly called religious persecution is the surest sign of the decadence of faith in the persecutors and of growth of faith in those who suffer. Those who try to save their own faith by attacking the faith of others may think that they are doing God's will, but they are mistaken. God's love is poured out upon all alike, and differences of opinion promote wide diffusion of the truth that makes men free. No one person, no sect, no school, is manifesting all of God's truth. If all ideas were conservative, stagnation would result. If all were radical, disruption would follow. Progress is possible only when conservatism and radicalism supplement each other in constructive activity. While a tolerant man may be either a conservative or a radical, he is sure to be broad-minded enough to see and to appreciate the indispensable good in causes other than the ones that he supports. He will also admit without argument that Christ needs both radical and conservative ideas and men to help him redeem mankind. Only the self-righteous are unwise enough to excommunicate the dissenter or to punish the heretic.

Sometimes men lack the brotherly sympathy which is the sweet flavor of the Christ faith, and manifest instead the acrid selfishness which abuses authority and

power for personal ends; but it has been so arranged that even error shall cultivate and develop the very graces that it is intended to destroy. God shall make even the wrath of man to praise him and to extend his cause. This is the working of the Truth principle in consciousness, and it is God's guarantee that right is omnipotent and must prevail. Listening to the drumbeat of the invisible Christ, millions have marched and continually march through all opposition to certain and ever enlarging victory.

Tolerance is a vital, magnetic touch of actual life. It is not a cold, mental calculation expressed in terms of creed or dogma, setting up artificial differences where natural ones do not exist. By nature mankind is a unit; the highest good of one is the highest good of all, and a kindness extended to one is a blessing upon all. But when thought discriminates unjustly and pride segregates intolerantly, and when unrighteousness attempts to compel adherence of all to the peculiar views of a sect or a party, persecution of one is a sin against the entire race. When the good Samaritan bound up the wounds of the man whom he found lying beside the road, he was serving humanity as a whole. Furthermore, since Christ is identified with humanity an act of mercy to a man is an act of worship to God and a special courtesy to Jesus Christ. "Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me." So great is kindly and loving service that even the good act of a seemingly evil person shall not go unrewarded. Those who work with the spirit of Jesus in their hearts, climb to heaven on the ladder of loving, unselfish service without respect of persons or circumstances.

The cure, then, for intolerance is a moral and a spiritual one, not an intellectual one. The intellectual forces in man move to evil as well as to good, and unless the moral sentiments or the spiritual convictions

say no, intellect has but little restraint or incentive to keep it in the path of virtue. The most skillful and ardent inquisitors have been men of sharp intellect and inflexible will. When unleashed by lack of moral principle or by weakness of the love nature, these powers of mind destroy rather than build spiritual qualities of character. Knowledge without wisdom and will without love create intolerance. They are the substance and the support of the personal pretension which is the direct and animating cause of the "superiority feeling" which blinds one to the truth in others, and to his own real good as well. No other is so foolish as he who imagines that he is wise enough to live another person's life for him better than that person can do it himself, or that truth consists only in ideas that bear the impress of the mental mint from which his own ideas or those of his group have come.

For such perversity intellectual culture alone has no remedy. Nothing short of a complete renovation of character will suffice. Let him who would be free from that cruel blindness face fairly the matter of being born again, born of Spirit, born from above, that the I AM or Christ mind may manifest in him. After that rebirth, the "true light, *even the light* which lighteth every man, coming into the world," will begin to dawn in him, and all mental shadows will be dispelled by the illumination of love within him. Nothing short of the genuine humility which is the precious spiritual fruit of full surrender of self to Christ, with full acceptance of Christ in the heart and life, can change the intolerant disposition into the consciousness of meekness which is the especial characteristic of the children of God.

To be tolerant, however, does not imply that one shall accept as true or desirable every teaching or bit of propaganda that may come his way. One should and must have a definite faith, a certain and well organized truth consciousness, and a clearly defined

path into the spiritual kingdom. He cannot believe everything, or seek and advocate all kinds of teaching, and preserve his sanity.

He who would grow spiritually needs to know and to practice the commandments of God as the essence of his spiritual living. He needs to put aside, as not worth while, all of the doctrines and commandments of men which have been offered as substitutes for the doctrine and practice of Jesus Christ. Christ's teaching has been tried and proved true in countless instances, and his practice has never been equaled. Neither one is an experiment, but both are demonstrated facts. What millions have lived by to the glory of God and to the unceasing good of man will continue to prove itself equal, through ever new and enlarging interpretations and applications, to the regeneration of even the most intolerant and confirmed skeptic.

Since there is no universal agreement as to what constitutes Truth, or as to what is or should be the true interpretation of the teaching and doctrine of Jesus, the best rule for any one who wishes to be lovingly and consistently tolerant is to grant cheerfully to others every right that he claims for himself. When he does this, it would seem that but one thing remains for him to do: to be as earnest in helping his neighbors to secure and enjoy their rights as he is in the pursuit and enjoyment of his own. The preferring one another and bearing one another's burdens in the consciousness of Spirit is the Christ way into God's kingdom on earth.

A FRESH BEGINNING

TILLA BARBARA SPERRY

Your lack
Is but the thought
Of your own need. This day
With hope and courage seek anew
His way.

ONE ASPECT OF THE PROSPERITY CONSCIOUSNESS

JESSIE CAMERON BROWN

PROSPERITY is a consciousness of plenty to meet every need—a consciousness based on true understanding of the source of prosperity.

The source of all prosperity, the source of all things that appear in the manifest world, the source of a plentiful supply of all such things, is, of course, in God. God is the only source of life and of substance and of abundance.

All things have been prepared for mankind from the foundation of the world. When any person tunes in to that realization he will enjoy all the things that he desires.

But the tuning-in process is what most of us are trying to learn. To realize God's abundance, or to tune in so that we can contact all the good things that the Father has at hand for us, is a mental and a spiritual process.

How can we tune in so that we can receive our good? The first thing is to realize that God is infinite and all-powerful and all-good; then to realize that men and women are the children of God, made in his image and after his likeness, therefore with Godlike powers.

If we have Godlike powers, what are we doing with them? Are we using them in Godlike ways? If we confine our thinking to such thoughts as, "What can I get out of this?" or "How can I receive more and more of the things that I desire?" we are not acting in a Godlike way. As we think of God (the Spirit of good that presses in on us at all times), we cannot imagine his limiting his thinking to thoughts of receiving; we cannot imagine God as being grasping. We

think of God as giving, giving, giving. We think of God as radiating love and power and all the other qualities of Being.

If we desire to be like God and to tune in with his abundance, we shall give and give and give. "What I have, that give I thee." "God so loved the world, that he gave his only begotten Son." Are we cultivating such a frame of mind? Are we giving, in love?

If we give and give and give, lovingly, of what we have, we shall find that we create within ourselves a consciousness of prosperity, a real, genuine consciousness; when such a consciousness is firmly and deeply established we shall find that we lack no good thing—and that is indeed prosperity.

LET US CLAIM ALL THAT GOD OFFERS

Let us lay claim to *all* that God offers: Let us claim with all our power that we are true branches of the Eternal Vine, members of the Body of which Christ is the head. Let us join our petitions with affirmations of the truth of God's promises; let our intercessions become confident acceptances of God's promises for others, and powerful realizations of God's omnipotent power and unchangeable will of love for those whom we set out to help.

Let us, then, approach God as sons who rejoice to know that they have within them their Father's mind and spirit, as certain that they have all his power at their disposal, so long as they are true to the mind of Christ; and we shall then realize what Christ meant when he warned us not to be as the heathen, who think that they will be heard for their much speaking, "for your heavenly Father knoweth what things ye have need of, before ye ask him." And, as that faith in God's character and in our true nature grows, we shall find that then, and only then, the devils are subject to us through His name.—*Harold Anson.*

THE PURPOSE OF UNITY

UNITY magazine, which is published monthly by Unity School of Christianity, is a handbook of Christian healing and Christian living.

The purpose of Unity School is not to found a new sect but to teach people to make a practical application of what they already have (potentially) through their church affiliations.

Unity School stands independent as an exponent of practical Christianity, teaching the application of the doctrine of Jesus Christ in all the affairs of life.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law, harmony, health, and peace, here and now.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide into the fullness of Truth, you will know for yourself what is of God and what is of the personal man, in all that you read and in all that you hear from others.

As we go on in our searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our lives and from our doctrine. There would be no difference of opinion among Christian people if human ideas did not prevail to a great extent, for there is but one Truth, and we shall see eye to eye when Truth is attained in its purity.

Unity School has a department devoted to healing. For information concerning this department (which is called Silent Unity), see page 468.

INHERITANCE

IRENE STANLEY — GEORGE MARKS EVANS

1. Health is my her - i - tage, meant for me right-ful - ly.
2. Peace is my por-tion, a - bid - ing tran quil-li - ty;
3. Love is my lot. How its glo - ry is fill - ing me,
4. Joy is my birth - right, un - lim - i - ted; read - i - ly,

Bold - ly I call for it, claim it as mine;
Qui - et, se - ren - i - ty, deep as the sea,
Now as like Ma - ry I choose the good part!
Glad - ly I share it with all of man - kind;

Thank-ing my Fa - ther that sure - ly de light-ful - ly,
Like a white ship in - to clear vis - i - bil - i - ty,
Pure as a snow-flake its beau - ty is thrill - ing me,
Wis - dom a - bund - ance, all good as I stead - i - ly,

Soon I shall man - i - fest whole - ness di - vine.
Out of the in - fin-ite peace comes to me.
Cleans - ing re - new - ing each thought of my heart.
Faith ful - ly turn to the in - dwell - ing Mind.

Soon I shall man - i - fest whole - ness di - vine.
Out of the in - fin - ite peace comes to me.
Cleans - ing re - new - ing each thought of my heart.
Faith - ful - ly turn to the in - dwell - ing Mind.

THE HOME

FORBID THEM NOT

FRANCES WARDER

TO BE given the care of a little child is a wonderful opportunity as well as a great responsibility. As impressionable as a photographer's plate is the mind of a child. When we use a camera we are very careful not to expose the plate to something that we do not want to reproduce; we are very careful to focus it on just the things that we wish to see in our picture. We are not always so careful of the child mind that is within range of our words and our acts, yet these words and acts make impressions that will form many of the pictures that will influence the life of the child in years to come.

The babe comes forth from its Father-Mother God to the earthly parents to learn some lesson of life which these parents are capable of teaching it. The pages of its book of life—only one volume in the soul's library of experience—are blank ones, pure and clean. In the first part of this book the pages are filled mostly with pictures in which the parents predominate. Because the child's world is limited to the home, without other influence, early childhood is the parent's most opportune time. The impressions consciously or unconsciously given during this most impressionable age influence the character of all other pictures in the child's book of life. The composite picture which is formed from the contents of that book (and hung in the soul's picture gallery) represents the progress that the soul has made toward perfection during the present lifetime.

The soul's aim and end in incarnation is to attain

perfection. Jesus of Nazareth reached perfection of unity with the Father and became omnipresent, omniscient, omnipotent. There are others, we believe, who are nearing this point on the path back to the Father's house, and they need prepared homes and prepared parents for this attainment. How many mothers today are ready for the Mary experience, ready to receive and nourish—by thought, word, and act—a soul prepared for the Christ demonstration? How many Josephs are there who have lived purely enough to be entrusted with a Christ child? The Mary or the Joseph experience must become the experience of all souls before they themselves are ready to make the Jesus Christ attainment.

The foundation of every life is begun in the home; the building material is furnished by the parents. Good early training begins a structure the rock foundation of which stands through every stress and strain of life; or if, through lack of training, no foundation is furnished, when the storms of life come the house on the sand falls. Through other attainments, a soul may be strong enough to struggle until it erases some of the earlier pictures of its life, and reconstructs some of them according to the higher ideals; or it may not yet have attained enough spiritual strength to overcome and, drifting, it may pattern all the pictures of its life after the earlier ones. When a child follows some error way of the parent, we say that the weakness is inherited. "A chip off the old block," we say. What an opportunity is open to one who has charge of a little child! He can help the child to form only pictures that will increase in beauty and purity, pictures that will become more and more perfect, attaining even the perfection which completes the Christ likeness.

The parents of today who know Truth have power so to influence the coming generation that they will create mentally a new race. The children are as clay

in the hands of the potter. How often have you and I said, "Oh, if only I had been taught Truth from babyhood, instead of having all these error thoughts implanted in my consciousness, now to be wiped out." Are the children of today, with the spiritual enlightenment of Truth available, to cry out in days to come as we have cried?

Parents with spiritual understanding, who recognize the Fatherhood of God and the birthright of each child to all that the Father has—health, happiness, abundance—who live in this understanding and teach it to the children, are hastening the time of the setting up of his kingdom on earth, the time when every soul shall enter into its everlasting heritage of good.

In everyday living, pictures are constantly being presented to the child and being formed in his consciousness. Kindness, courtesy, patience, and honesty create pictures that build character. The upward vision, faith in God and his goodness, and the practice of the Presence form a spiritual consciousness. No matter what life may bring later, the one who has this standard through childhood, who sees it lived, knowing no other standard, goes out into the world of experience with a heritage richer than earthly possessions. Through trials and temptations, through sorrows and needs, that which has been implanted during childhood days holds soul and body "in the hollow of His hand." Well do I know what a wonderful thing it was to have a mother say over and over to me through childhood's sorrows: "It doesn't matter what happens, Daughter, it is only how we take it. Keep sweet, keep sweet!" I have found that this philosophy, applied to the problems of children grown older, makes the experiences of life take on quite a different meaning. It helps one to go forward with courage and strength, and to conquer. It makes every experience worth something in the growth of a soul.

To talk before children of disease, scandal, fear, trouble, to criticize or condemn others, is to plant seed in the very fertile soil of the child mind that will sometime reproduce to the child's sorrow.

While associated with two small children, I was amazed at the size of their vocabulary along negative lines. Things that had happened more than a year before were repeated to me. All the little quirks of their childish minds were laid before me during daily association, and as I asked how they knew this or that, the answer would be, "Daddy told Mother," or "Mother told Daddy." The names of diseases that I had heard only occasionally were pat on their lips, and scandals were familiar talk to them. Many times did I turn the conversation to something that I hoped might start a holier, healthier, and saner train of thought through the active little minds. Few parents realize the meaning of the Master's words, "Suffer the little children, and forbid them not, to come unto me." This command was spoken not only for that generation of long ago, but to every parent through the ages the command is, "Forbid them not to come unto me"—keep not from the little child the Christ consciousness of harmony and purity.

Blessed are the parents who early instill into the minds of their little charges the principles of Truth as taught by Jesus Christ. Thrice blessed is the little child who is under the care of such parents, for all his life is made easier, and his soul gains much that it is seeking on its journey back to God.

Thou Father-Mother God, let all parents in this world of ours feel the angel of Thy presence giving them wisdom and understanding to guide their little children. Quicken the truth in father and mother that they may be earnest, yet glad, in parenthood, seeking always to lift the souls of their children into the Christ likeness of perfection.

TRY JUST LOVING HER

ALBERTA FLANDERS

A YOUNG man wed, and took his bride to live in his family home. She proved to be what is fairly common under such circumstances, a misfit. Each member of the household tried as gently and tactfully as possible to show the bride her mistakes, until all were worn out. In discouragement they began taking counsel one of another.

"Mary is so self-centered," sighed the mother-in-law.

"I could stand that if she weren't snappy," replied Sister Grace.

"Perhaps it's not unusual for young people to be self-centered and snappy, too, sometimes," conceded Aunt Lucy, "but Mary's so disrespectful! In my day young folk were taught to reverence gray hairs."

And so it went, each member of the family adding her criticism and voicing her discouragement over the attempt to help Mary do better.

Finally, the old grandmother, who had apparently been half asleep in a corner, looked up and said: "Lucy, Grace, all of you, why don't you stop attempting to make Mary over and try just loving her?"

Doesn't the whole secret of health, happiness, and success for each one of us lie in doing exactly that? One of the hardest things that we have to learn is to adjust ourselves to people. If we would only learn to bring to these adjustments the spirit of love, instead of criticism, we should soon find that the faults which criticism deplores do not exist for love.

Parents, guardians, relatives, teachers, friends! How about *Wee Wisdom?* Is every child under your care and influence given this life opportunity?

MOTHERHOOD DEPARTMENT

MOTHER DEAR, PEGGY, AND FEAR

ELIZABETH SIMRALL COLLIS

PEGGY was just six, and the baby of the family, but she was more than that: She was the pet of the family.

All of Peggy's near relatives, from gray-haired Grandmamma to ten-year-old brother Bob, thought Peggy was the sweetest and the prettiest little girl that they had ever known. Even Powder Puff, the big, white cat, and Pal, the romping puppy, showed very plainly that they would rather play with Peggy than with any other member of the family.

You would think that with so much love given her, Peggy would have been the very happiest little girl in the world, wouldn't you? And yet at times she looked very unhappy.

She never, never was cross or ugly, but when the family went for a ride in the evenings, and the long shadows fell across the road, Peggy would look very unhappy, and, cuddling close to her mother, would whisper: "When are we going home?"

Or when Mother had callers and wanted to introduce Peggy to them, Peggy would hang back, trying to hide behind her mother, and again would look very unhappy. But the times when she looked most unhappy were when she went to school and when she had to go upstairs to bed all alone.

Now of course these unhappy times made Peggy's family very sad, for they could not understand why she was not always happy, and they wondered and wondered what they could do to make her glad all the time. After Peggy had gone to bed they would talk it over, and Grandmamma would say, "Maybe, Mother dear, you should go upstairs with her."

And Mother dear would say, "But I can't go to school with her, and she is unhappy then too."

And then big Dad would say: "No, giving in to her will not help her. We must find out why she is unhappy."

And then the others would say, "Well, why?"

Of course it was Mother who found the answer to that question, and this is how she found it:

One night, when all the rest of the family were asleep, Mother kept thinking and thinking about Peggy and her unhappy times, and finally she said very quietly, "O God, tomorrow let me see everything through Baby Peggy's eyes!" and then she went to sleep.

The next morning as Peggy was leaving for school a neighbor came in to borrow some sugar. When Mother called Peggy and asked her to get the sugar, she saw Peggy look unhappy. She glanced quickly at the neighbor, Mrs. Brown, and saw the cause of Peggy's unhappy look.

Then she decided that she would go to school with Peggy. As soon as they entered the schoolroom she knew why Peggy looked so unhappy.

After supper that evening, when Dad said, "Come on, let's go for a ride so we can cool off," Mother again saw through Peggy's eyes.

That night Mother went up to bed with Peggy, and when Peggy was all ready to slip in, Mother took her on her lap, and, holding her very close, said:

"Peggy, darling, when Mrs. Brown came this morning and smiled at you, were you afraid that she was laughing at you?"

Peggy nodded, "Yes."

"And," her mother continued, "when we went into the schoolroom this morning, were you afraid that the children would make fun of you, or perhaps know their lessons better than you knew yours?"

Again Peggy nodded, "Yes."

"And tonight when Daddy wanted us to go for a ride were you afraid that because it was dark Daddy might not see the road and that there might be an accident?"

Again Peggy nodded, "Yes."

"And every night when you come upstairs alone, are you afraid?"

For the fourth time Peggy nodded, "Yes."

Then Mother kissed her and said: "Darling, don't you know that that is just old Giant Fear, who lives in the minds of little girls and little boys and of some grown folk who were never taught how to kill him? He has to be killed, for unless you do kill him he will make you unhappy always. You cannot kill him with a sword. You have to kill him with thoughts. You see, he put wrong thoughts into your head—the thought that others were laughing at you (when really they were smiling at you because they too love you), and the thought that Daddy might let you get hurt (when that is the very last thing in the world that he would do), and the thought that something might hurt you here (when you know that there is nothing in the house that would hurt you). You can kill the Giant Fear by thinking happy thoughts. Whenever you see any one you think you fear, just think these words, 'God made him and God made me, so we must love each other.' And when we are driving, just think how fine it is that Daddy can give us so many nice things, and try to see how many pretty things you can see as we drive along, and say to yourself, 'It is all lovely and nothing can spoil it.' And when you come up to bed just think how good God has been to give you such a lovely home; and if ever Giant Fear tries to make you listen to him, close your little ears and your mind to him, and listen instead to all the sweet voices of Mother Nature. In the daytime perhaps her voice will be in the birds' singing, and at night in the frogs

or the crickets, or perhaps in the sounds made by other people going by in their cars to have good times such as we have. Then before you know it old Giant Fear will go away and never bother you again."

Then Mother kissed Peggy and put her to bed.

The next morning Mrs. Brown came to return the sugar. Peggy remembered what Mother Dear had said, so she looked at Mrs. Brown and saw that she smiled very kindly. Peggy wondered why she had ever feared Mrs. Brown. She was still thinking of it when she reached school, and smiling as she thought of it. As soon as the children saw her smiling they ran to meet her and to play with her, which made her very happy.

That night when the family went for a ride, Mother showed Peggy so many pretty things that she forgot to be afraid. When she went upstairs to bed she was smiling and happy.

The rest of the family watched her go up and then Grandmamma turned to Dad and said, "Do you know, I haven't seen Peggy unhappy today!"

And Dad said, "Nor have I. I wonder why?"

But Mother did not say anything until later. When all the rest of the family were asleep, she said, very quietly, "Dear God, I thank you for letting me see everything through Baby Peggy's eyes!"

LED TO GOD

I had a little daughter,
  And she was given to me
To lead me gently backward
  To the heavenly Father's knee,
That I, by the force of nature,
  Might in some dim wise divine
The depth of His infinite patience
  To this wayward soul of mine.

—*Lowell.*

OUR PAGE OF BLESSINGS

"Before thou eatest pause and raise
Thy thoughts to heaven in grateful praise."

BLESSING EVERY ONE

Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.—*Isaiah.*

May this nourishment find in me its source and freedom in pure Spirit, through my perfect inspiration and action.—*A. L. S.*

Dear Lord, we offer thee praise for ever increasing blessings. Our souls are fed by thy living Word, our bodies are renewed by thy life and substance. Thou art the fullness of our good. Amen.—*M. P.*

Our spirit, souls, and bodies are constantly supplied from the same source, the Good omnipresent, and we freely use all that we need. For this we give thanks. —*E. P. V.*

We pause and give thanks, dear Father, for this food for our earthly bodies, and we thank thee most lovingly for the spiritual food on which we nourish our souls. Amen.—*C. P. S.*

FOR FAITHFULNESS

Almighty God, grant me thy grace to be faithful in action, and not anxious about success. My only concern is to do thy will and to lose myself in thee when engaged in duty.—*Archbishop Fénelon.*

SUNDAY LESSONS

Unity Sunday Lessons are prepared with the definite object of bringing out and interpreting the symbology which plainly exists in the Bible for any who will look for it. We recognize that approach to it unprepared may puzzle, possibly startle, a reader unfamiliar with it; but we believe that a study of it will amply repay any student of Truth, though he may at first think we exaggerate its importance and its far-reaching inclusiveness. Begin with an open mind, as you begin all search for truth, and the truth itself will convince you.

LESSON 6, MAY 8, 1927.

Unity Subject—THE SUPREME DEMONSTRATION, AND FAITH ESTABLISHED IN LOVE.

International Subject—PETER AND THE RISEN LORD.—John 20:1-10; 21:15-17.

1. Now on the first *day* of the week cometh Mary Magdalene early, while it was yet dark, unto the tomb, and seeth the stone taken away from the tomb.

2. She runneth therefore, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the tomb, and we know not where they have laid him.

3. Peter therefore went forth, and the other disciple, and they went toward the tomb.

4. And they ran both together: and the other disciple outran Peter, and came first to the tomb;

5. And stooping and looking in, he seeth the linen cloths lying; yet entered he not in.

6. Simon Peter therefore also cometh, following him, and entered into the tomb; and he beholdeth the linen cloths lying,

7. And the napkin, that was upon his head, not lying with the linen cloths, but rolled up in a place by itself.

8. Then entered in therefore the other disciple also, who came first to the tomb, and he saw, and believed.

9. For as yet they knew not the scripture, that he must rise again from the dead.

10. So the disciples went away again unto their own home.

15. So when they had broken their fast, Jesus saith to Simon Peter, Simon, *son* of John, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

16. He saith to him again a second time, Simon, *son* of John, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Tend my sheep.

17. He saith unto him the third time, Simon, *son* of John, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

GOLDEN TEXT—*Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead.*—I Peter 1:3.

SILENT PRAYER—*Through the risen Christ in me, my faith is renewing and upbuilding my mind and my body.*

On the resurrection morning the friends and followers of Jesus seemed to have forgotten his promise that he would rise from the dead, and they looked for his body in the tomb. This incident shows that when the belief in death has overshadowed us, it darkens the understanding; we must pass from under this cloud before we can be conscious of the presence of awakened life. Mary was searching for her Lord and Master in the tomb, even while he was at her side. John and Peter, failing to find him where they expected him to be, "went away again unto their own home."

These incidents represent phases of consciousness in the mind that has crucified and buried some mortal idea. When we fail to realize our great hopes we seem to lose our hold on life; without the Christ to lift us up we are sorrowful indeed. It is then that we should turn back to Christ Jesus (I AM), who stands

near by, and who says to the soul, "Why weepest thou? whom seekest thou?" Grief and the search for the lost one in some external place are then done away with quickly. The ascending thought of the I AM is the saving idea. "I ascend unto my Father and your Father, and my God and your God."

The resurrection of Jesus takes place in us every time we thus rise to realization of the perpetual indwelling life, which connects us with the Father. We leave in the tomb of matter the graveclothes of mortal sense (the sense of being mortal and limited), which are thoughts of man's limitation and inevitable obedience to material laws. Material laws are the laws which man has made for himself and his world; they hold their maker in limitation.

The I AM is a lawmaker, but in order to rise into the realm of pure ideas it must not be attached to the clinging affections of the soul. (Jesus said to Mary, "Touch me not.") The two angels, "one at the head, and one at the feet, where the body of Jesus had lain," represent the pure, undefiled ideas of man's spiritual body, which are always present in Divine Mind. These two bright and shining thoughts said to the weeping Mary: "Why seek ye the living among the dead? He is not here, but is risen" (Luke 24:5, 6).

The most effective consolation that we can give to those who are in grief is to deny for them the human belief in death and separation. This denial dissipates the flood of sorrow thoughts that submerges the souls of those who mourn. Jesus did not want the sorrowing Mary thought to touch him. The spiritual mind does not grieve; it does not look to matter and the limitations of the flesh for life eternal.

Always keep to your highest thoughts and deny every suggestion of sorrow or loss. To dress in mourning and to use black-bordered stationery, "out of respect for the dead," is a remnant of savagery. The children

of darkness wear sackcloth and sit in ashes, but the children of light rejoice, look up (ascend in every thought to the Father of life and light), and are set free thereby from the burden of grief and from belief in death and separation.

Three times Simon Peter was asked by Jesus, "Lovest thou me?" Peter's spiritual advancement hinged upon the question of love; the test of love hinges upon its serviceability. It is quite evident that Jesus was trying to teach Peter that if he loved truly he would serve.

Faith must be established in love and must work by love, and every faculty of man must be established in love and work by love, that perfect harmony and good may be realized. Faith established in love and working by love will remain steadfast at all times, under all circumstances; it will be our sustaining force during our every hour of need.

In verse 18 of John 21 Jesus explains further what he meant by his questioning. Faith (Peter), when it first begins to awaken to the Christ ideal, sees the unlimited possibilities that are presented in this new life; it realizes that it can bring into manifestation anything that it may desire. In its more mature state it realizes the necessity for giving service in a universal sense. The giving up of self (with the consequent working from a universal standpoint) is the death whereby we are to glorify God.

QUESTIONS

1. Jesus' followers looked for his body in the tomb. Explain the significance of this incident.

2. What is the result of failure to realize some great hope or ambition? What is the remedy for this condition?

3. How often does the resurrection take place in us? What are the "graveclothes"? What does it mean to "overcome the world"?

4. How would you console one who is in grief? Should one who is interested in spiritual progression allow a sorrowing thought to touch him?

5. What was the purpose of Jesus' asking Peter three times, "Lovest thou me?" What does the question mean to us?

Lesson 7, May 15, 1927.

Unity Subject—FAITH ESTABLISHING THE CHRIST CONSCIOUSNESS.

International Subject—PETER AT PENTECOST. —Acts 2:12-14, 32-41.

12. And they were all amazed, and were perplexed, saying one to another, What meaneth this?

13. But others mocking said, They are filled with new wine.

14. But Peter, standing up with the eleven, lifted up his voice, and spake forth unto them, *saying*, Ye men of Judæa, and all ye that dwell at Jerusalem, be this known unto you, and give ear unto my words.

32. This Jesus did God raise up, whereof we all are witnesses.

33. Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath poured forth this, which ye see and hear.

34. For David ascended not into the heavens: but he saith himself,

> The Lord said unto my Lord, Sit thou on my right hand,

35. Till I make thine enemies the footstool of thy feet.

36. Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified.

37. Now when they heard *this*, they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do?

38. And Peter *said* unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit.

39. For to you is the promise, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call unto him.

40. And with many other words he testified, and exhorted them, saying, Save yourselves from this crooked generation.

41. They then that received his word were baptized: and there were added *unto them* in that day about three thousand souls.

GOLDEN TEXT—*Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit.*—Acts 2:38.

SILENT PRAYER—*By the outpouring of the Holy Spirit upon me, my faith is transformed and I am established in the Christ truth.*

The day of Pentecost was the Jews' great feast of the harvest, or "day of first-fruits." It was the day on which the devout Jew was to remember his deliverance from Egypt (Deut. 16:12) into the freedom of the Promised Land. To one who has come out of the ignorance of mortal thought into the understanding and the freedom of Spirit, this day has special significance. It represents the "day," or degree in the mind, in which the presence of Spirit is as substance to the consciousness.

This state of mind is brought about by meditation and by a massing or concentrating of the spiritual ideas. (To concentrate is to bring the forces, both mental and physical, to a common purpose.) "They were all together in one place." This spiritual concentration is really a conjunction between the thinking mind, or what we term normal consciousness, and the superconscious or spiritual mind. (The superconscious mind is the Christ mind; it is the realm of mind in which ideas function in perfect relation with the divine.) When this connection is made there is a descent of spiritual energies into the body, and this action produces a great

and unusual commotion. "Suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting."

Within us dwell many subjective thoughts ("devout men") of which we are unconscious until the Holy Spirit descends into our minds and we see good in the depths of our being that we never have seen before. Then our word of instruction and enlightenment goes into the darkened corners of our realms, and we preach the gospel of Jesus Christ to all the people or thoughts that are congregated there. Our thoughts bear witness; "we hear them speaking in our tongues the mighty works of God." The gift of tongues represents the ability to express Truth freely and clearly. Truth is that which accords with divine principle, and cannot be questioned.

In the working of the Holy Spirit in man's consciousness, many things transpire which are new to the various standards of the personal man, and more or less confusion sometimes results. There may be much wonderment throughout the consciousness at times. The mortal thoughts of the outer man may look upon the manifestations of the Holy Spirit's quickening as being only a material stimulation of some sort, and may overlook entirely the great power of Truth that is being expressed and demonstrated: "And they were all amazed, and were perplexed, saying one to another, What meaneth this? But others mocking said, They are filled with new wine."

The clear, discerning eye of faith (Peter) will carry us through such periods if we but "give ear" to its words. Through the activity of faith the mystical is made clear and the needed understanding is obtained. A beautiful incident set forth in our lesson for today is the transformation of Peter. He denies the Master no longer, but in a courageous, fearless, forceful manner

he makes the Jesus Christ way of redemption clear to his listeners.

Peter (typifying faith in God, which is a basis for true, spiritual understanding) is the sure foundation upon which the Christ church is based. The church of Christ is the great brotherhood that Jesus Christ established in Spirit. It is not made of creeds and forms, nor is it contained in walls of wood and stone, but it has its place of habitation in the hearts of humanity.

The Greek word that is translated "repent" (verse 38) means "change your mind." When we change our thoughts for better thoughts, we are ready for the next step, which is baptism—denial of sin or error thoughts. This denial includes more than a resolution to be good and to believe in Jesus as Savior. Sin covers a multitude of wrong and ignorant ways of thinking and acting. All sickness is the result of sin, of error thinking and of a lack of faith in God.

A cleansing of the mind from error thoughts and error beliefs must precede the descent of Truth into the consciousness; baptism is symbolical of this cleansing. When we have received a concept of our relation to God as spiritual beings, the old state of thought is dissolved easily and is washed away by baptism—denial. Then ideas direct from the fountainhead come into the mind, there is a great increase of spiritual thoughts, of spiritual understanding ("there were added *unto them* in that day about three thousand souls"), and we see everything in a new light.

QUESTIONS

1. What does the "day of Pentecost" mean in man's individual unfoldment?

2. How is this "day," or state of mind, brought about?

3. After we experience the "day of Pentecost," what takes place within us? What does the gift of tongues represent?

4. What carries man through the periods of confusion and perplexity that sometimes result from his mortal reaction to the quickening work of the Holy Spirit within him?

5. What and where is the church of Christ? Explain how that which Peter signifies is the foundation upon which this church is based.

6. Explain repentance. Explain the baptism that precedes the descent of Truth into man's consciousness.

Lesson 8, May 22, 1927.

Unity Subject—POWER THROUGH FAITH IN THE LORD JESUS CHRIST.

International Subject—PETER HEALS THE LAME MAN.—Acts 3:1-10; 4:8-10.

1. Now Peter and John were going up into the temple at the hour of prayer, *being* the ninth *hour*.

2. And a certain man that was lame from his mother's womb was carried, whom they laid daily at the door of the temple which is called Beautiful, to ask alms of them that entered into the temple;

3. Who seeing Peter and John about to go into the temple, asked to receive an alms.

4. And Peter, fastening his eyes upon him, with John, said, Look on us.

5. And he gave heed unto them, expecting to receive something from them.

6. But Peter said, Silver and gold have I none; but what I have, that give I thee. In the name of Jesus Christ of Nazareth, walk.

7. And he took him by the right hand, and raised him up: and immediately his feet and his ankle-bones received strength.

8. And leaping up, he stood, and began to walk; and he entered with them into the temple, walking, and leaping, and praising God.

9. And all the people saw him walking and praising God:

10. And they took knowledge of him, that it was he

that sat for alms at the Beautiful Gate of the temple; and they were filled with wonder and amazement at that which had happened unto him.

8. Then Peter, filled with the Holy Spirit, said unto them, Ye rulers of the people, and elders,

9. If we this day are examined concerning a good deed done to an impotent man, by what means this man is made whole;

10. Be it known unto you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even* in him doth this man stand here before you whole.

GOLDEN TEXT—*In none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved.* —Acts 4:12.

SILENT PRAYER—*I am strong in the Lord and the power of his might, and my understanding is renewed.*

The "door of the temple which is called Beautiful" symbolizes spiritual understanding. The door opens when we pray and praise. Among the twelve faculties of the mind, as typified by the twelve sons of Jacob, praise is Judah. When Judah was born, Leah said, "This time will I praise Jehovah." In our lesson for today we read that Peter and John went "up into the temple at the hour of prayer."

Some people think that understanding of the inner life can be attained without prayer and praise, but they are mistaken. All who have reached heights in things spiritual have been noted for their devotions. Jesus was a striking illustration of this fact. He spent whole nights in prayer, and on every occasion when he did a great work or expounded a notable truth, he seemed to be asking the Father and thanking him in almost the same breath.

The man lame from his birth, who lay at the temple door called "Beautiful" and asked for alms, typifies one who has not affirmed his spiritual strength

(the sustaining influence of spiritual ideas that permeate one's being) through the living Christ. His understanding needs to be lifted up and adjusted, that he may realize the strength that he needs to demonstrate more perfectly. The feet represent a phase of the understanding; the feet and ankle bones of this lame man needed strengthening and healing.

John signifies love; Peter signifies faith. One may be conscious, in some degree, of having these two qualities, yet fail to fulfill the law. This is because he asks alms; in other words, he reaches out for that which is within.

People expect God to give them something out of heaven, as if he were entirely outside them and were far away. The command is, "Look on us." Faith is Spirit, and is always right at hand; love is the very substance of your being. Look upon them—faith and love. Concentrate your mind upon these essentials of the spiritual man. (Spiritual man is the God-created man; man when his whole being has been brought to conform to spiritual standards.) Manifest the Jesus Christ of Nazareth, and you will make connection between the within and the without of understanding, and your ankle bones and your feet will receive strength.

"And by faith in his name hath his name made this man strong." "Be it known unto you all . . . that in the name of Jesus Christ of Nazareth . . . *even* in him doth this man stand here before you whole." A man's acts are associated with his name. If he has done noble deeds others do noble deeds when they think of him. If he has done miracles in the name of the Most High "by faith in his name," others will be inspired to do likewise. So the metaphysician says, "If Jesus Christ of Nazareth demonstrated the power of God and healed the weak in understanding, I can do the same." "He that believeth on me, the works

that I do shall he do also; and greater *works* than these shall he do."

When our spiritual understanding is opened and the light of truth begins to shine into our temples, there is a stirring up of thoughts, especially of our established religious thoughts, and opposition arises. When we take a new stand in Truth and begin to see spiritual things in a different, a more comprehensive, and more demonstrable light, the first question that the scribes and the Pharisees within us ask, is: "By what power, or in what name, have ye done this?" Thus we question the truth that comes to us from the kingdom within. We sometimes suppress our God-given thoughts and grieve Spirit thereby. We want some external authority to sanction our teaching, forgetting that every religious doctrine was at first given out by some apparently unauthorized one. Who told Moses to go forth on his mission? The I AM of God. That I AM has more recently been manifested to us through Jesus. Some have crucified it in their consciousness. It is the very corner stone of the character, which many have cast aside. "For neither is there any other name under heaven, that is given among men, wherein we must be saved." Every opposing thought finally relinquishes its hold, as the superior power of Spirit is demonstrated.

QUESTIONS

1. What does the "door . . . called Beautiful" represent? How is it opened?

2. Who is typified by the lame man at the door? What does it mean to ask alms?

3. Explain how we may be reinvested with spiritual strength.

4. In what way are men's acts associated with their names?

5. Do we need external authority to sanction our spiritual convictions?

6. What happens to seeming opposition, as spiritual understanding progresses?

Lesson 9, May 29, 1927.

Unity Subject—THE FREEING POWER OF TRUTH.

International Subject—PETER UNDAUNTED BY PERSECUTION.—Acts 5:27-35, 38-42.

27. And when they had brought them, they set them before the council. And the high priest asked them,

28. Saying, We strictly charged you not to teach in this name: and behold, ye have filled Jerusalem with your teaching, and intend to bring this man's blood upon us.

29. But Peter and the apostles answered and said, We must obey God rather than men.

30. The God of our fathers raised up Jesus, whom ye slew, hanging him on a tree.

31. Him did God exalt with his right hand to be a Prince and a Saviour, to give repentance to Israel, and remission of sins.

32. And we are witnesses of these things; and so is the Holy Spirit, whom God hath given to them that obey him.

33. But they, when they heard this, were cut to the heart, and were minded to slay them.

34. But there stood up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in honor of all the people, and commanded to put the men forth a little while.

35. And he said unto them, Ye men of Israel, take heed to yourselves as touching these men, what ye are about to do.

38. And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will be overthrown:

39. But if it is of God, ye will not be able to overthrow them; lest haply ye be found even to be fighting against God.

40. And to him they agreed: and when they had called the apostles unto them, they beat them and charged them not to speak in the name of Jesus, and let them go.

41. They therefore departed from the presence of the council, rejoicing that they were counted worthy to suffer dishonor for the Name.

42. And every day, in the temple and at home, they ceased not to teach and to preach Jesus *as* the Christ.

GOLDEN TEXT—*We must obey God rather than men.*—Acts 5:29.

SILENT PRAYER—*My conformity to Truth, in thought and in act, establishes a balance in my life and sets me free.*

Many conflicts take place in the mind between the old and the new lines of thought. The new encroaches upon the old and occupies its field as teacher and leader. There is reaction again and again, and sometimes a person is tempted to think that it would be best to crush out entirely the revolutionary truths that are making such powerful headway in the consciousness. Some people are too cautious to become real Christians. They dare not let go the teachings of their forefathers, for fear that they may be led into some heresy and lose their chance of getting into heaven.

However, if we give a leading thought of good a chance to express itself we shall find it, even among our most conservative pharisee thoughts, a leader which advocates common sense and reason. This leader is typified by Gamaliel, the "doctor of the law," who advocates that Truth be tested by its fruits.

Prejudice and bigotry often blind us to the real merit of a new thought. There is in every one a spirit of fairness which will give every idea a chance to prove itself. "If this counsel or this work be of men, it will be overthrown: but if it is of God, ye will not be able to overthrow them." This is the conclusion of every well-balanced mind, and we should listen to every doctrine, with this good judgment.

It does not follow that we should indorse a new

doctrine when we are merely tolerant of it. We should listen to the testimony and weigh it, as a good judge would do. If we cannot accept it we need not condemn it; we can put it on its merits and let it work out its own salvation.

This lesson also teaches the persistence and courage, the fearlessness and boldness, of faith that is well established in one's consciousness. Peter represents faith, and we see him here taking the lead in testifying boldly in behalf of the Jesus Christ gospel and doctrine. In the face of bitter opposition and persecution he no longer wavers. What a blessed thing it is to us to bring into expression a faith like this. It will carry us through any seeming difficulty to victory and overcoming. Especially is this the case if the other faculties of mind are also aligned with Truth and stand with faith. The other apostles were with Peter in holding up the Christ teaching before the high priest and the elders of the Jews. These two classes signify our outer formal religious thoughts that cling tenaciously to old ideas and beliefs and fight anything new and different in the matter of religion.

The Christian world is slowly learning that in his evolution man must progress in his religious views as well as in seemingly material or outer ways. Man has always had his own conception of God; as he grows in understanding along other lines, his conception of God naturally changes, must change. God never changes, but man changes, and only as he comes nearer to the standard of the man whom God created in His own image and likeness can man comprehend the ideal man or his Creator.

We shall progress without inharmonious experiences only as we learn not to let opposing thoughts arise in us when some new, and perhaps strange, doctrine is presented to us. As has been stated before in our interpretation of this lesson, we need not indorse a

new doctrine at once, but we should weigh it prayerfully and without prejudice, and should ask the Holy Spirit for light regarding it. As a result, we may perhaps be assured in our own minds that it is not the thing for us at all; after bringing our best judgment and highest spiritual understanding to bear upon it, we may not consider it a safe doctrine nor in line with Truth. But even so, we should not fight it and in that way build up an adverse thought—an adversary—within ourselves, to our detriment. If we cannot accept a doctrine or a religious teaching as true, we should place it definitely in the light and power of Spirit, and be fully assured that in time it will be evaluated correctly. Perhaps it will be dissolved from the mind of the race entirely, or it may be established either temporarily or permanently. If it is established permanently we shall perceive the truth of it after we have done a little more growing.

QUESTIONS

1. Explain the metaphysical import of Gamaliel, in relation to the conflicts that take place in our minds between old and new lines of religious thought.

2. What often blinds us to the real merit of new thoughts that are presented to us either from within or without? What will give every idea a chance to prove itself?

3. Give the teaching of this lesson regarding faith.

4. Must man progress in his religious views? How can he progress without inharmonious experiences?

5. What should we do with regard to a religious teaching that we cannot accept as truth even after prayerful investigation and thought? Why should we not fight it?

HEALTH

The Spirit of the Lord is upon me and I am healed.

All true followers of Jesus Christ are commissioned to heal the sick. He said that certain signs shall accompany those that believe. One of the signs is this: "They shall lay hands on the sick, and they shall recover."

Every Christian should not only preach the Gospel but also heal the sick. Healing in the name of Jesus Christ is positive proof that one is helping to restore His people to their original estate of health and the final overcoming of death. In the last fifty years the death rate among humanity has been greatly decreased. We are gradually getting nearer and nearer the attainment of eternal life, the fulfillment of the promise of Jesus, "Verily, verily, I say unto you, if a man keep my word, he shall never see death."

HEALING THOUGHT

May 20 to June 20

The Spirit of the Lord is upon me and I am healed.

PROSPERITY THOUGHT

May 20 to June 20

The Spirit of the Lord is upon me and I am in all ways prospered.

PROSPERITY

The Spirit of the Lord is upon me and I am in all ways prospered.

Men have always marveled at the prodigal generosity with which nature provides for the sustenance of the vegetable and animal kingdoms. Jesus called attention to this prodigality and he added, "Shall he not much more clothe you, O ye of little faith?"

The Lord has munificently provided for his children but we have overlooked the source of supply. God is Spirit and our sustenance is primarily spiritual. There is a kingdom of mind existing just above the animal kingdom. Have you explored this kingdom and appropriated its ideas? Jesus made this promise (and those who are following him are proving his words): "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you."

THE CHRIST SPIRIT

The following excerpts from exchanges are evidence of how the Christ principles are being put into practice in various parts of the world, although some of these extracts do not wholly reflect Unity's views.

A MAGICIAN'S BELIEF IN REINCARNATION

Unity School gives credence to the doctrine of reincarnation, and there are a number of texts in the Bible that point to that theory. Many thinkers, quite apart from the instruction given in the Bible, come to the conclusion that reincarnation is probably a fact. Among such thinkers was Houdini, dean of modern magicians. From an interview that he gave to the Detroit Free Press some time ago we quote:

"There is something in the theory of reincarnation," said he. "Just how much, I cannot say, nor do I believe it will greatly profit us to seek to tear aside the veil. In due time it shall be lifted and we shall see, with Milton, 'the bright countenance of Truth.'

"I firmly believe—and this belief is based on investigation, observation and, in a measure, personal experience—that somehow, somewhere, and sometime we return in another human form, to carry on, as it were, through another lifetime, perhaps through many succeeding lifetimes, until some strange destiny is worked out to its ultimate solution.

"Every one has had the experience of saying a thing and immediately getting an indistinct flash of memory that tells of having formerly, somewhere, sometime, said or done the same thing under exactly similar circumstances.

"I, myself, have entered some Old World city for the first time in my life, so far as I was aware, and found the streets familiar, known just where to go to locate a certain house, for instance.

"Things have come to me that it seemed could only have been results of some former experiences. I seemed from earliest childhood to have a grasp upon certain faculties and a knowledge not according to my years—as if the understanding were from past education and that I had entered the world with certain fixed principles and ideas

that could not have been at that time the result of any present education.

"I do not believe in spiritualism as practiced by so-called mediums. I do not believe that spirits return, because to my way of thinking they are on a plane of thought which renders it as impossible for them to communicate with us earth folk as it is for the sleeper to communicate with his friend who is awake.

"I cannot believe that the good that is in us ever dies, that the great things we do are ever wasted, or that we —those of us who have developed individual traits of character or accomplished distinctive works for good—shall perish utterly or fail to reap the reward of good things well done here on earth.

"Possibly the Great Intelligence that rules the universe plans beyond our ken; knows what lives shall be most essential to the well-being of the world and sends them back to finish what they have begun and have been forced to lay down before the beckoning finger of the dark angel."

THE CHRIST CULT IN INDIA

"The name which is above every name," was one of Paul's ways of referring to the Christ. And wherever the name of Christ is preached the hearers realize that it *is* the name that is above every name. Dr. Oscar M. Buck, professor of missions in Drew Theological Seminary, was born in India, and he has recently returned from a preaching tour there. He has a wonderful report to give about the way in which the Christ message is being received in India today. An editorial in the Central Christian Advocate (published in Chicago) states:

Dr. Buck comes back and reports that there is rising a "Christ cult" in India. He adds:

"It looks now as if the Christ cult is going to miss the Christian church unless the church awakes and meets the threefold demand being made upon it. I say to you in all seriousness that if the World Service program is merely the sending of missionaries, merely the supporting of institutions, then India, China, and Japan can do without it. But if it is world service as practiced by Jesus Christ,

then India is yours and China is yours and Japan is yours."

The editorial proceeds:

What they want over there and what they want over here is Christ, the living Christ, the Christ living in us, the Christ preached by us all, by the way and extent he lives in us.

Is it not queer that speaking from such a background, speaking to the students of a great theological school preparing for the ministry of Jesus Christ, Professor Buck should stress gentleness and not institutions and Athanasian creeds? "Speaking for India and Asia, I would say," he exclaimed, "be gentle with the gentleness of Jesus Christ. . . . Remember, gentleness is not meekness but power."

CLEANER NEWS

A law recently passed in England will give the British people cleaner news in future. Indecent stories in court proceedings have been barred. We quote from the Editor & Publisher:

After long and careful investigation by an official select committee and the hearing of evidence from prominent journalists and newspaper proprietors, clergymen, social welfare workers, and others concerned as to the effect of divorce court reports in the newspapers, and the possibility of introducing effective legislation to regulate such matter, the British Government has adopted the Judicial Proceedings (Regulation of Reports) Bill.

This strictly limits the extent to which law court proceedings may be reported.

Henceforth the press will be permitted only to publish the following: The names, addresses, and description of the parties and witnesses; a concise statement of the charges and countercharges in support of which evidence is given; submissions and the court's decision on any point of law in the proceedings; the judge's summing up, the findings of the jury, the judgment and the observations made by the judge in giving judgment. The illegality is emphasized of printing and publishing any indecent details in relation to any judicial proceedings. The penalty for a breach of the Act is four months' imprisonment, or a fine of £500 or both.

SOCIETY OF SILENT UNITY

"Be still, and know that I am God."

The Society of Silent Unity is the department of the Unity School that helps to bring our absent friends into closer touch with the Holy Spirit. We can, through the Holy Spirit, reach you in the remotest corner of the world.

People everywhere are struggling with life's problems and failing to solve them because they do not know how to get the help of the Holy Spirit.

It does not matter how serious your problem may seem, there is a power that will assist you to solve it. What you need is a better understanding of that power and your relation to it.

If you are sick, the Holy Spirit will heal you; if you are in financial need, the Holy Spirit will show you the way to prosperity; if you have been unjustly treated, the Holy Spirit will restore your own to you; if you are unhappy, the Holy Spirit will adjust conditions and will bring about harmony.

Silent Unity makes no charge for its services. Its work is a work of love and is supported by those who love to give to a good cause.

If your need is urgent, telegraph or telephone us; you may send a letter later. All letters received by Silent Unity are kept confidential. Be sure to give your *full name* and address. Do not address your letter to any individual, but send it direct to

Silent Unity Department

UNITY SCHOOL OF CHRISTIANITY

917 Tracy, Kansas City, Mo.

Cable address: Unity, Kansas City.

EXTRACTS FROM LETTERS

Written by Silent Unity

PASSING EXAMINATIONS

I ask for prayers that I may have the requisite knowledge for passing the bar examination and may be able to express that knowledge. When for so many years one has sincerely wanted a thing, and with the purest of motives, it seems that the Lord should assist him in his hour of need.

I had a very vivid dream about a week ago. I seemed to be going somewhere, but there were sheep in my way, and with every step that I took the sheep were right under my feet.

Your desire to have the right to aid others through the practice of law is evidence that this right is one of the Father's gifts to you. So why should you be in the least anxious?

Your part is to do what you can to acquaint yourself with the matters which will be taken up in the examinations; then to rest in the assurance that you are functioning in the all-knowing Mind. You have already passed the real examinations: Your soul has felt and responded to the urge for service along this particular line of endeavor, and you have studied to acquaint yourself with knowledge fitting you for such service. You should think of these approaching outer examinations as opportunities for entering upon the very service which you have chosen. As you consider the matter in this way you will become poised and calm, just as you would enter upon the work of advising and helping one who came to you for service in your particular line.

Your dream of sheep is significant. Sheep are timid animals. When confused they rush headlong in the general direction that the flock takes. But when the shepherd takes command, giving gentle, firm, and reassuring orders, and turns the sheep toward that which

to them represents peace and safety and sustenance, they are obedient and, as one, follow willingly.

So it is with your thoughts—your conscious thoughts and the stored-up thoughts of your subconscious mind. At the appearance of the unknown and of that which appears formidable, they take fright and they scatter; they seem to be everywhere, hindering your expression of your understanding (feet). But you can shepherd these fearful, doubting, scattered thought forces. You can speak a gentle, loving, and firm word of command from your own Christ consciousness, and enter into the realization that all is well with you; that you are success; that you now have the knowledge with which to render the service that the Father would have you do.

Keep your mind free, rested, and clear, so that there may flow through it, from the superconscious and the subconscious store, the ideas which you will be required to express. You should leave all thought of the examination until the very hour in which you take it. Your mind should be fresh, not crammed! When you free your mind and go into the silence, you get new ideas, new inspirations, and things come to you in just the right way. So it will be with the examinations.

WE ARE TO SPIRITUALIZE OUR BODIES

I gather from my reading of Unity literature that you believe a true Christian should never die. I have been thinking about my sister. She was a devout Christian, her life was filled with good deeds, and at a ripe old age she died. Apparently her life work was finished. There was not much more that she could do here on earth. Was it not fitting that she should pass on to another sphere of usefulness—paradise, heaven, or whatever we may choose to call it?

Every one on earth is here for a purpose, and that purpose is to express God fully, to manifest the divine qualities, or in other words, to learn to know God and live according to his perfect law. One's work here is

never finished until these results are accomplished; and when one has brought about this full attainment in his life he will be redeemed in spirit, soul, and body —even as Jesus Christ was. Then, if one is to leave the earth, if he has a work to perform somewhere else, he will take his spiritualized body with him; he will not lay off his body, his vehicle of expression, and let it go to corruption in the grave. Because of lack of understanding of Truth, which Jesus Christ taught and demonstrated, God's people on earth suffer sickness of mind and of body, and finally lose their bodies in the grave. Such is not the will of God for them.

Life and death have nothing in common. God is life and his will in us is always the expression of himself —more abundant life. But in the past we have held to the thought—and it is yet common among professing Christians—that it is God's will for his people to suffer disease, lack, and sorrow, and at some time to die. This, of course, is doubting God, the All-good. The law is, "According to your faith be it done unto you." In order to reap health, life, and all good here and now, we must turn about and begin to have faith that God's will in us is life more abundant, that it is abiding wholeness and peace.

We have the assurance, however, that our dear ones who have fallen asleep in the state commonly known as death will yet be brought into the fullness of conscious life and wholeness, which is God's will for them. God in his love has made provision for this. So we can safely leave them in his loving, all-wise care and know that all is in reality well with them. Then we can go on with our own overcoming and rejoice in the knowledge that in overcoming all human errors within ourselves we shall also help to lift the whole race, our dear ones included, into the higher and more perfect life wherein death can never enter.

SILENT UNITY HEALING

"What hath God wrought!"

[In writing Silent Unity for help, be sure to give your full name and address. (We publish only the initials.)

We will forward letters to the authors of testimonials. Send letters unsealed, giving post office address and initials of the person, and name and date of periodical from which testimonial was taken.—*The Editors.*]

HEALING

Dayton, Ohio—I wrote you asking for prayers for my little son, who had been sick all morning. An hour after I wrote, he seemed much better and by evening he was in his usual good health. The fever had left him, and he was in good spirits and full of life. We could hardly realize that he had lain in our arms that day in a stupor. Please accept my thanks for your prayers and your helpful letter and thoughts.—*B. L. M.*

Havana, Ill.—Five or six years ago I was ill with tuberculosis, and the doctors gave me two months to live. It was then that I learned of you, through Mrs. C——. She and I prayed with you daily for many months to save my life. God answered our prayers, for now I am perfectly well and strong and able to work. I thank God, Mrs. C——, and you for my life.—*E. S.*

Regina, Sask., Canada—I wrote to you for prayers for my daughter who had suffered for six weeks from a succession of boils on the face and neck, seven in all. The day before I received your reply a boil started to come on her chin. It swelled up very rapidly and painlessly, came to a head, broke and discharged in only three hours. Each of the other seven took three days of excessive pain to come to a head, and then were several days discharging. So we look upon the last experience as nothing short of miraculous, and we thank God and Silent Unity for the wonderful cure. She has had no signs of any more boils coming and is in splendid health.—*Mrs. R. W.*

Iron River, Mich.—I wrote asking you to pray for me. I am happy to say that I am healed and that I have overcome fear. I feel like a new person, since I have known that all false growths are dissolved and washed away. I

thank God for my healing and Unity for its prayers. —*J. F.*

Scranton, Pa.—I sent you a telegram asking for prayers for my son who, the doctors said, was suffering from leakage of the heart. In less than one hour from the time I sent the telegram there was a great change for the better. You now may discontinue prayers, for my son is well and is going to school. We offer praise and thanksgiving to God and to you.—*Mrs. J. G. H.*

Asheville, N. C.—Some time ago I wrote for prayers for myself, concerning healing of a growth under my arm. You sent me a verse, and I tried to do my part toward obtaining relief. The doctor sent me to Baltimore to a great cancer specialist, and if ever Unity had an answer to prayer, it came in the doctor's diagnosis: No cancer! I want to thank you for the wonderful help you have given me, as I feel that my help came through your prayers. —*N. P.*

Roxbury, Mass.—I wrote you more than two months ago to ask your prayers that a small growth might be removed from my face. I was faithful in my affirmations, but for two or three weeks the growth kept increasing. One afternoon I was at liberty to spend my time in earnest prayer, and I constantly affirmed God's power to heal. In a few days I saw a decided change; gradually the growth became smaller, and at last it dropped off. I am thankful to God and to you.—*M. E. C.*

Stockton, Calif.—Since I began to study Unity I have been healed of an inward goiter. I was reading *Unity* when the pressure suddenly left my throat, and it felt strangely empty. I could not realize for a moment what had happened. My doctor is astounded. He says that the goiter has completely disappeared.—*E. D.*

Cleveland, Ohio—I wired you for prayers for R. B., and help came, for instead of having a hand and arm amputated because of blood poisoning, he is healed. Praise God, he is healed!—*L. B. G.*

Seattle, Wash.—I want to thank you and God for the blessing and healing of my sister. She is up now for the first time in four months. She had Bright's disease.—*M. E. R.*

Los Angeles, Calif.—For two years my daughter suffered from chilblains. Her feet would itch until she would cry in agony, and she would scratch them until they bled. There were large sores on her feet. She tried everything

that was suggested as a remedy, but without relief. Then I wrote to you asking for prayers that she might be healed. In a few days she was healed and she has not been troubled with chilblains for six years.—*Mrs. I. H.*

South Norwalk, Conn.—I wrote you some time ago asking you for prayers that I might be healed of an itching rash which had broken out on my face and body. A week after, the rash was completely gone and I was able to resume my work. I thank God and you for healing me.—*E. B.*

Colesburg, Iowa—I have suffered for twenty-five years with ruptures, and found no relief until my wife wrote to Silent Unity for help. I thank God and you for your wonderful help, as I am completely healed.—*G. L.*

St. Charles, Mo.—I wish to inform you that my wife has recovered from rheumatism. We thank God and Unity. —*E. J. W.*

Ouray, Colo.—My husband has asked me to write to thank you for your prayers. He had suffered from stomach trouble for more than five years, but he now is well. He is happier now than he has ever been at any other time since I have known him.—*Mrs. H. E.*

Haverhill, Mass.—Your teachings of Truth united with your prayers have made a wonderful change in my health. The varicose ulcers which troubled me for thirty years or more, so that I could not walk or leave my room, are all gone; also the pain from bones broken nearly seven years ago, which had hurt me so much at night that I could not sleep. I can walk a mile and a half now, though I am eighty-three years old. Truly I thank God for his wonderful love and care. He never fails if we trust and serve him.—*Mrs. M. G.*

Princeton, Ky.—A short time ago I wrote you asking prayers for healing of my back and hips and of swelling in my feet. I suffered night and day and had become so stiff that I could not rise from a chair without help. I have no more backache and my limbs are healed of all the swelling.—*Mrs. M. L. M.*

PROSPERITY

Palo Alto, Calif.—I wrote you some time ago asking your help in renting our vacant apartments. They are now rented, and I am thanking you for your prayers, and praising the Lord.—*Mrs. S. P. L.*

Chicago, Ill.—About three weeks ago I had what I call

a wonderful answer to prayer. I had only eleven cents in the house, I thought, and I saw no prospect of getting more for some time, as my husband had been out of work and had gone to work only the day before. I had something to eat, but no money to get ice. I never ask the ice man for credit, and did not want to borrow from my neighbor, so I wondered what I was to do for ice. Finally I gave up. After a while something impelled me to look in the bookcase, where at times I had put change. In a small drawer, under ever so many pencils and other trash, I saw fifty cents. I just had to stop and thank the Lord, for I felt it was he only that had guided me. That afternoon a man brought me a dollar he owed my husband. Early Monday morning a woman who rooms with us, but who had been out of work off and on since June, came home and paid me $10.50 on her room rent. I said, "Surely the Christ is with us."—*M. E. M.*

Davenport, Iowa—I wrote to you regarding my mother's house, which she was in danger of losing, but the day after I mailed my letter she leased it for six months and also sold her furniture. I am working and have had an offer of another position at a higher salary. My husband has been making more money than he has made in more than a year. I thank God, and you also, again and again. —*Mrs. D. J. C.*

PROSPERITY BANK

Kansas City, Mo.—Since my writing you for this prosperity bank our business has increased in volume, our collections have been much better, and we have been blessed in many ways.—*Mrs. C. R. D.*

Stockett, Mont.—Inclosed find $3 which I saved in the prosperity bank. God certainly blessed us with plenty of hay, and a good crop of grain—the best that we have had in years. I am very thankful to you for your help. God bless you all for the wonderful work that you are doing.—*Mrs. J. S.*

Philadelphia, Pa.—I wrote you some time ago that I had lost my home and all that I had. Thank God, I can tell you now that I have been successful in buying another. I wish I could express myself to you, but I have not words to tell you how thankful I am. Please send me another prosperity bank; I know that the prosperity bank drill has brought prosperity to me.—*J. T.*

San Benito, Tex.—First, my husband was paid double the commission he had expected on a sale that he had made. Second, I succeeded in selling a lot which I had been trying for some time to sell. Both of these evidences of God's unfailing answer to prayer came within a very short time after I received the prosperity bank. May God bless you all.—*Mrs. R. D. W.*

Indianapolis, Ind.—I am inclosing money from my prosperity bank. Thanks for your prayers. Very unexpectedly I acquired money enough to have my house painted and papered. I am sure that it came through the prayers of Unity.—*K. C. H.*

Evanston, Ill.—When I wrote you asking for a prosperity bank and for prayers for my health, I was in very poor health. I am very well once more, thanks to God and to Unity.—*A. E. S.*

New York, N. Y.—After receiving your bank reminder letter, I diligently declared my affirmation, "*Divine love is now prospering me.*" Going to work one morning, I had little more than car fare. As for my meals—I was about to contemplate fasting. Then something—Some one—within me said, "No, let God." I smiled and let God worry about the supply of his temple. And within three hours $1.50 came to me. Again I smiled, for my dear Father again had manifested himself in the form of money wherewith to supply my needs fully for the day. He is good to me.—*M. A. S.*

Seattle, Wash.—On the 20th of last month I received my prosperity bank, and made the first deposit. When I wrote for the bank I could not see where even the nickels would come from, but I believed in God and trusted. Even before the bank came my husband got temporary work, and a few days after I had begun to use the prayers that you sent, there came an offer of a steady position. I have found very helpful thoughts and prayers in the literature, and I find my mind reverting to them both day and night.—*Mrs. R. J. M.*

New Bedford, Mass.—Soon after the prosperity bank came I received more than $3,000 through a business transaction. So now, as a result of Unity's prayers, I own my home.—*A. P. C.*

Boston, Mass.—I had been trying for three weeks to obtain a position. The morning I mailed my letter requesting a prosperity bank I walked into the agency that

I had been visiting almost daily, and they had just the position that I had been looking for. The moment the request for help was mailed I felt sure I should find a position. My work is very pleasant, and so near home that I need not ride. The hours are better than I had hoped for, leaving me plenty of time to prepare my husband's dinner.—*E. M. H.*

San Diego, Calif.—After I applied for the prosperity bank I was asked if I would accept a stock of merchandise as payment for some stock that I held in a corporation that was not functioning. I accepted the merchandise and sold it for cash in a few days. One who had asked my help in prayer handed me $5; another gave me $10 that I had not expected; a check for $10 came to me through the mail in appreciation of help given. I am thankful. —*H. E. W.*

Brooklyn, N. Y.—Although I have read the testimonials for the prosperity bank for years, I felt rather skeptical of results when I sent for one. I just thought that I would try it out. I did not hold a thought for any particular line of prosperity but hoped for it in a general way. I am grateful to say that we have had much more peace and harmony in the home and my husband has been offered a better position with an increase in his pay check, without his having sought it.—*Mrs. G. W.*

FROM CHILDREN

Fort Pierce, Fla.—I wrote you asking prayers for my little sister and my little brother. My brother has been relieved of his stuttering, and my sister's tonsils are healed. You may discontinue prayers. I thank God and Unity, and may God always bless Unity.—*A. B.*

Detroit, Mich.—I am writing to tell you of the demonstration that I made last summer. Near my eleventh birthday my entire body broke out with a very disagreeable rash. For five years my parents spent a great deal of money with doctors and skin specialists. Some of them helped a little, but my body was never entirely cleared of the rash. Last spring it broke out again, worse that ever. About this time, through a friend we became interested in Unity, and while attending some special lectures at the Toledo center, met Mrs. H——, a Unity worker and healer. She gave me four treatments, covering a period of four weeks. I was entirely healed and have had no trouble

of this sort since. I am thankful to God, Unity, and Mrs. H—— for my wonderful cure. I will always remember that I am God's own child and therefore perfect. —*K. V. B.*

Fair Haven, Vt.—I enjoy *Wee Wisdom* very much. I led opening exercises one morning at school, and I told the story, "The Magic Word." They all enjoyed it very much.—*D. M.*

Los Angeles, Calif.—I am so glad, Unity, I hardly know how to write you. I am doing very well in my lessons. I have passed in sewing, bookbinding, and music classes already. Everybody seems to like me now. I repeat the prayer on the street car, at home, at work, before my lessons, and dream of saying it in my sleep, and it is really helping me.—*W. M. D.*

CORRESPONDENCE SCHOOL

Butler, Pa.—Since I have been studying the lesson on healing I have had several opportunities to heal the sick. I have been successful in making several almost instantaneous demonstrations. I am indeed grateful for this lesson. —*Mrs. E. C. T.*

St. Vrain, N. Mex.—Inclosed is lesson 2. I have been quite a while on it but have been applying it, as well as all the Truth principles I have learned so far, in my own home and for those about me. I cannot express my appreciation of this lesson. I have grown so much since I received it that I feel spiritually strong enough to master almost any situation.—*A. F.*

Brooklyn, N. Y.—I have delayed a long time with my essay but the lesson was of great importance to me, something which I needed, and I hope that I have profited by it. And so I wanted to study it further before I wrote on the subject. These lessons are certainly great blessings, and can never be evaluated in terms of money. God's blessing rests upon Unity school and all of its activities. The teaching of our Master is at last presented and explained to us in its true light, so that we may live by and use His teaching in a practical everyday life, and gain eternal life —spiritual, mental, and physical.—*C. A.*

CONTROL OF THE ELEMENTS

Oldenburg, Tex.—You may discontinue praying for

rain. God blessed us with a nice rain, for which I am very thankful.—*Mrs. H. G. M.*

Arno, Mo.—You may discontinue prayers for rain. We have been bountifully blessed. The pastures are green again, and there is plenty of water for the stock. We thank God and Unity.—*P. P.*

Penn Yan, N. Y.—Your prayers for rain were answered bountifully, and our gardens and all growing things have been blessed accordingly. We thank you and ask for you the Father's blessing as you continue to do His work. —*M. R. D.*

Puyallup, Wash.—You may discontinue prayers for rain for us—we have had plenty. Before the rain came and immediately after I wrote you, our berries began to fill out and to ripen. The moisture came up from below within a few inches from the top. We will have a normal yield, far more than we expected, while many fields suffered so for lack of moisture that they will yield very little. God bless you.—*A. M. H.*

RADIO

Kansas City, Mo.—We certainly did enjoy your good program Monday night. Hope we may have another similar program. We always enjoy your little prayer service at eleven, for it elevates our thought, takes it off materiality for a little while.—*Mrs. R.*

Chicago, Ill.—I listened with great interest to the program broadcast over WOQ last evening. It was free from static and clear as a bell. I hope that I may again have the pleasure of hearing WOQ.—*L. L.*

Adams, Wis.—Just a word in praise of the wonderful program by the Unity School of Christianity that was broadcast last evening. Let us have more of these programs. —*Mr. and Mrs. B. A. M.*

Kansas City, Mo.—I wish to thank you for the programs you have broadcast from the Radio-Electric exhibition. I hope that you continue to broadcast. Permit me to congratulate you on your station, and the programs which you give.—*R. W.*

APPRECIATION

Corning, Kans.—I have been permitted to read Emilie Cady's "Lessons in Truth." I have read it with deep interest. It has seemed to crystallize for me what has been

rather loosely organized thoughts. In fact, I have found the book to be wonderfully inspiring and to lead to a deeper experience. Out of my groping after God there has come a marvelous spiritual enlightenment.—*A. G. R.*

Chicago, Ill.—Since reading Unity literature I feel nearer to my Savior and to my friends and relatives. I sent the dear little paper to my mother and she enjoys it and looks forward to its coming each week. I thank God and all the Unity members for the great blessings I have received.—*O. C.*

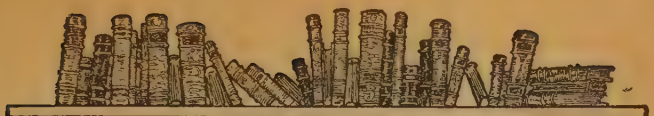
Bennington, Vt.—I must write and tell you how I enjoy and admire Silent Unity's message in the *Weekly Unity.* It is splendid, so inspiring and comforting, and I want to send my heartfelt thanks to the one who conceived the idea. —*C. S. J.*

PROTECTION

Mobile, Ala.—I rejoice to tell you that our little community escaped disaster in the hurricane, other than the loss of boats and wrecking of buildings. No one was hurt and the damage so slight, in comparison to what it had seemed must happen, that we hardly noticed what had been done. I firmly believe our preservation and our neighbors' preservation was due to answered prayer, for I daily ask God's blessing on each and all with their homes and their friends. In this way, with Unity's help and guidance, we are blessed more and more.—*Mrs. L. L. T.*

North Bend, Oregon—I thank you for the help that was given me when I asked your prayers to help me recover my suitcase. One month from the day it was lost I got it back, damaged, but the contents untouched. Some one had taken it by mistake. When I first found that it was gone, I nearly broke into tears, but suddenly the thought came to me that there is nothing lost in spirit; so I did not worry one bit after that. I thank God and also Unity.—*Mrs. A. Y.*

Winthrop, Mass.—I am very thankful for what prayer has done for me. While driving my truck on a narrow bridge, I saw another truck coming at high speed. I did not have time to jump, so I stayed at the wheel and said what I could in silent prayer. People who saw my truck all smashed up wanted to know where the driver was. I told them that I was the driver. They could not see why I was not all cut up, but I knew the reason why.—*L. W. S.*



PUBLISHERS' DEPARTMENT

Two men were discussing a campaign in their town for funds to carry on some work among the boys of the town. One of the men said, "Well, it's worth all of that money if it saves only one boy." The other was not so enthusiastic. "That's a lot of money for one boy," he said, and the reply from the first man was a masterpiece—"Not if it's *my* boy."

How many of us are like that—counting the pennies that it takes to make men of our boys and, as a matter of fact, no expenditure of time or money is too great for the purpose. *Youth*, our new magazine for young people, is helping in this process of character building, and if you are letting lack of time or energy or money keep you from making friends with *Youth*, you are not playing fair with your boys and girls. It takes just a minute to write for a sample copy, and then we ask you to be the judge as to whether or not *Youth* has something of value for your own young people. Surely you will do that—if it's *your* boy.

Unity will send *Wee Wisdom* magazine free of charge to any orphanage or hospital with a children's ward if the head of that institution asks us to do so. There may be institutions for children where the head knows nothing about Unity and could not therefore make this request. In such a case you might help in this work of getting the Christ teachings to the children by sending a subscription to them. We are certain that the gratitude of the children would repay you many times for the $1 that you spent for the subscription.

Where are you going to spend your vacation this year? The Fifth Annual Unity Convention at Kansas City offers you an ideal vacation of joy and profit. Lectures by Unity teachers and healers; pleasant days at Unity farm, one of the show spots of the state; joy luncheons at Unity Inn vegetarian cafeteria; special healing and prosperity meetings —all these are a part of the plans that are being made for you, should you attend the convention. The probable date of this convention will be two weeks following August 21.

Weekly Unity is running a series of healing lessons. These lessons tell the seeker just how to treat himself for the healing of undesirable conditions, both physical and mental. There will be prayer suggestions for the healing of eye troubles and ear troubles, colds, headaches, indigestion, and mental troubles. If you feel the need of any of these helps or if you have friends who might need them, why not order subscriptions to *Weekly Unity* now? We can assure you that there will be nothing vague about these lessons. You will find them so practical that you will want to save the articles to make them into a booklet for continual use.

"The little sermons on tithing in your magazines are very helpful and beautiful to live by." There seems to be a growing interest in this subject of tithing as typified by the many letters and questions about it which we are receiving. We are wondering if our readers are all familiar with our little booklet called "Tithing" which goes more fully into this subject than a short magazine article can go. This booklet is recommended to all who have tithing questions left unanswered and to any who have an interest in the subject.

The special topic for discussion in next month's issue of *Unity* magazine is justice—justice for ourselves and justice for the other fellow. We sometimes complain that we are not getting justice and as a matter of fact, when we really analyze the situation, we find that it isn't justice that we want at all; it's a little more than our share that we are looking for, forgetting that the other fellow is entitled to justice, too. The subject promises some interesting discussion and we advise you not to miss it in next month's magazine.

"Lessons in Truth" is now available in a Dutch translation. This new translation, paper bound, sells for $1.25 a copy. A complete list of the foreign translations of Unity publications is included in "Unity Books and Booklets" on page 495 of this magazine.

Unity Daily Word is our monthly manual of daily lessons. More than 100,000 persons are now using these lessons. We advise you to discover *Unity Daily Word*. You will be delighted with it. A sample copy will be sent upon request.

A recent letter from a *Unity* subscriber suggests that we print the Prosperity Bank application blanks on loose leaves and slip them into the magazines, as the subscribers do not like to destroy the magazines by tearing out the coupons. We appreciate that compliment concerning the value of every page of *Unity* but we don't believe that that subscriber knows that because of certain postal regulations his suggested change would multiply our mailing costs about sixteen times. We have blanks which may be used in ordering Banks and which we will gladly send to any one who requests them. We also try to see that Prosperity Bank applications are not backed up to an article or an announcement that our readers are likely to want to save. Ordinarily the only thing on the back of the Bank application blank is an explanation of the use and purpose of the Bank. We mean to do all that we can to coöperate with our readers but we do not feel that so costly a change as the suggested one would be, is justified by the slight disadvantage in the present system.

Judging from the titles of the stories and poems that have been selected for the May number of *Wee Wisdom* magazine, it is to be a garden number. There is a poem by Vivian Yeiser Laramore called "Fairy in Our Apple Tree" and a story about "The Pink Sweet Pea;" Handicraft teaches the boys to make a hanging basket for Mother's ferns and flowers; Blanche's Corner, called "Heigh-hoe," is a sweet recital of commonplace events in connection with gardening. *Wee Wisdom* readers will love them all and may find some good ideas in them for their own little garden plots. May *Wee Wisdom* is ready for mailing now.

During the first two months of 1927, 4,833 copies of "Beginning Again" were sold. For those two months "Beginning Again" was the best seller among the Unity books and booklets. It is a collection of some of the most popular articles that have appeared in *Unity Daily Word*. No daily lessons are included in it.

A friend, preparing for a guest, thought that she would put all her Unity literature out of sight. Somehow she overlooked *Unity Daily Word* and she found her guest reading the little magazine. "I have found the most beautiful magazine," said the guest. "It is just what I want and I shall send in my subscription as soon as I get home."

Youth appeared in April in a brand-new dress of gay colors. It is planned now to keep its cover in colors. The April cover was a lovely one—the sort of cheery little picture that one likes to frame and hang in some choice corner. We are receiving many letters about *Youth* and every one seems so happy that Unity has at last produced the magazine for which he has been waiting—a Truth magazine for young people. If you have not already seen a copy of it, we know that you will thoroughly enjoy looking it over. Write us today for a free sample copy.

A Unity worker tells this story: A woman who was shopping for a new bag found one that she liked very much, but happened to discover that her *Unity Daily Word* would not go into it. The saleswoman knew that the customer liked the bag and, when she saw the difficulty, she asked if it had to be large enough for the magazine. The answer was, "Oh, yes, it goes wherever I go, so just show me another bag."

If this copy of *Unity* comes to you in a pink wrapper, your subscription has expired. In that case, a subscription blank is inclosed for your convenience in renewing.

MAKING YOUR RELIGION PRACTICAL

Unless you are *doing* with your religion, unless you are putting it to work for you, it is of little value to you.

Charles Fillmore's books, "Christian Healing" and "Talks on Truth," will help you immensely to apply your faith and understanding to your daily problems and will thus help to make your religion practical.

Both of these books contain question helps to bring out the high points of each chapter.

"Christian Healing" is a textbook on metaphysical healing—healing not only of bodily ills but of mental disturbances, too. It is offered in paper cover for $.75; in cloth for $1.50; and in de luxe edition for $3.

"Talks on Truth" was originally published as a part of "Christian Healing." When "Question Helps" was added it was found that the book was too bulky for convenient use, so the auxiliary chapters, with some other articles by Charles Fillmore, were printed together under the title, "Talks on Truth." This book contains a variety of material all closely related to the prime idea of healing. It is published only in paper cover and sells for $.75 a copy.

EXTRA! EXTRA! EXTRA!

"BIGGER *and* BETTER"

THE NEW WEEKLY UNITY

Celebrates its eighteenth birthday by growing one third larger

No increase in price

Still $1 a year

52 papers *8 pages* *3 columns wide*

Send for your subscription now. Get the big BIRTHDAY NUMBER. Read Charles Fillmore's views on prohibition—also the Truth way of celebrating a birthday—and the first of a series of healing prayers by which you may help yourself or another to overcome seeming disease. Read the story of somebody's answered prayer. Learn some interesting facts about Silent Unity on its own page. All in the big BIRTHDAY NUMBER. Use the coupon below.

UNITY SCHOOL OF CHRISTIANITY,
917 Tracy, Kansas City, Mo.

I inclose $1 for which please send me *Weekly Unity* for one year (52 issues). Begin with the BIRTHDAY NUMBER.

Your name .....

Address .....

City ..... State .....

TURNING NIGHT INTO NOONDAY

"I have always felt that there was something lacking in my Christian life, but I did not know how or where to get it. 'Lessons in Truth' has filled this vacancy and I am still reading it, searching for more of the beautiful Truth. The light is breaking and turning night into brilliant noonday for me."

That is what "Lessons in Truth" has done for many —turned night into brilliant noonday—and that is what it can do for you.

Are you groping in the dark of uncertainty, of misunderstanding, of fear, of failure? Then let the light of faith and understanding dispel this darkness for you—faith and understanding in the infallible principles of the Christ teachings.

"Lessons in Truth" is beautifully simple in its presentation of the Christ truths. A child may understand it and a master may find new power and inspiration in it.

If applied consistently to one's daily problems, it is an insurance policy against poverty, ill health, inharmony, and sorrow. It pays dividends of friends, health, success, harmony, and happiness. IF APPLIED CONSISTENTLY—we say.

There are no hocus-pocus magic words which, by their mere repetition, will dispel evil; but there are magic words which, consistently applied, will bring all good, God, into manifestation.

"Lessons in Truth" is a course of twelve lessons—twelve simple, practical lessons. It is the textbook used by most of the Unity study classes throughout the world. It is the one book that we recommend as being most valuable to the beginner in the study of Truth. It sells, in paper cover, for $.75; in cloth binding, for $1.50; and in the edition de luxe, for $3.

AN IDEAL SUBSCRIPTION SERVICE

You can have this by complying with the following suggestions:

(1) When giving a change of address, always give your old address as well as your new one. Also be sure to mention the name of each Unity magazine to which you are a subscriber.

(2) Always give your name and address the same way. If your name or address is not correct on the wrapper of this magazine, kindly call our attention to this fact.

(3) Avoid sending currency in ordinary mail. Remittances may be made by check, bank draft, money order, or registered letter.

IS THIS "SOMEBODY" YOU?

Somebody who is looking at this page has never seen a copy of *Unity Daily Word*.

Is this "somebody" you?

Somebody who has long visualized and hungered for a little "pocket metaphysician" of refreshing and distinctive ideas will be happy when he discovers *Unity Daily Word*.

Is this "somebody" you?

Somebody who would be especially helped by this month's *Unity Daily Word* has a copy in Kansas City awaiting his order and good pleasure.

Is this "somebody" you?

Somebody in the next week or so will read his first copy of *Unity Daily Word* and become one of its 100,000 enthusiastic boosters.

Is this "somebody" you?

Unity Daily Word has a full page lesson for each day, also special articles and poems. Pocket size. Each number has individuality, surprises, and new ideas.

Somebody, inside of five minutes after reading this page, will send to Unity School for a year's subscription ($1) or for a free sample copy of *Unity Daily Word*.

IS THIS "SOMEBODY" YOU?

THE ARK OF THE COVENANT

While the children of Israel were wandering in the wilderness they carried with them the Ark of the Covenant, which was placed in the holy of holies and was a token of the presence of God. This Presence always dwelt in the most holy place, showing the readiness of God to have the covenant or agreement fulfilled.

It was only after much purification that the high priest was permitted to enter within the veil and then only on the day of atonement. Read the account as given in your Bible. This narrative is symbolical of that which takes place in each individual who is earnestly seeking the Presence within, that he may know God better.

One of the lessons of the Correspondence Course gives an explanation of the atonement, and shows one how to make this agreement with the Most High. You are interested in this, we know. Let us send you information and an enrollment blank.

CORRESPONDENCE SCHOOL DEPT.

THE WORK OF SILENT-70

This is the department of Unity that attends to the distribution of free literature. You who have been benefited by the study of Truth and who desire to help others to see the Light are invited to join Silent-70 and take up this work. Write to us for information. We give the following testimonials:

Weedsport, N. Y.—My card of welcome to Silent-70 arrived today. Yesterday I sent some of the literature to a friend who is ill, and I think you will hear from her. A short time ago I left some literature in a home where the young husband is ill, and now hear that he is much improved; they say that he was cured by prayer. I am often asked to teach a Sunday school class, and I carry Unity thoughts into the lessons; I can see that these thoughts interest a class of young ladies I have taught several times.—*Mrs. A. V. S., S-70 No. FD-22.*

A Prison—I received your letter and literature, and wish to thank you for your kindness and for the interest that you take in my case, as well as in others who find themselves in the same predicament as I. But I must also thank you for something far more important than mere interest; that is, the finding of myself—my inner self. It was your literature that first caught my eye, and immediately I began my search for more literature like it. I feel that I have progressed well for a beginner in Unity, but I find that many of us are not aware of the Truth, and I ardently desire to be taught. —*A Prisoner.*

DO YOU KNOW

what kind of stories is getting the attention of your children?

"Whatever gets your attention finally gets you." *Whatever gets any child's attention finally gets that child!* What kind of stories is getting the attention of your children? Perhaps you will answer the query by saying, "I don't know." Well, you can know—know that the attention of your children is being fixed on the best, if you will send *Wee Wisdom* magazine to them.

Note these regular features in *Wee Wisdom* and consider their value in the training of your children:

Bible Lessons: teaching the true understanding of the Scriptures.

Busy Sunbeams: instructing girls in needlecraft.

Table Blessings: directing the thoughts to appreciation of good.

Puzzle Page: entertaining, and sharpening the wits.

Handicraft: training the readers in the use of tools.

Song: inculcating a love for rhythm and melody.

Poems: intriguing the fancy.

Stories: interesting, constructive, and full of life.

All these, and many other joyous, helpful things each month—all for $1 a year.

Whatever gets the attention of *your* children finally gets them. You can know that their attention is being fixed on the best if you will send *Wee Wisdom* magazine to them.

UNITY PERIODICALS

Unity magazine. The official organ of the Unity movement. Monthly ..... $1 a year

Weekly Unity. Devoted to short articles on practical Christianity. Weekly ..... $1 a year

Wee Wisdom. Truth in interesting story and picture form for the wee folk. Monthly ..... $1 a year

Christian Business. Teaches the practical application of Truth to business. Monthly ..... $1 a year

Unity Daily Word. A monthly manual of daily metaphysical studies ..... $1 a year

Unity Sunday School Leaflet. Explains S. S. lessons for children. Weekly ..... $1 a year

Unity Local Program. Gives program of activities at headquarters. Weekly ..... $1 a year

Unity Healing and Prosperity Records. Monthly statements spoken by Unity teachers ..... $3 a year

Youth. A monthly magazine for the youth of high school age ..... $1 a year

Single copies of all Unity periodicals, except the Unity Records, are $.10 each. Single issues of the Unity records are $.30 each.

Sample copies of these periodicals, except the records, sent free upon request.

Where Unity Publications Are Sold

The centers and dealers listed here have the Unity books, booklets, and magazines for sale.

The listing of a center's name here does *not* mean necessarily that we indorse all that is taught at the center. However, we endeavor to eliminate from our list the name of any organization of doubtful reliability and integrity.

ALA, Birmingham—Mrs Moody Wray, 1109 12 Ct n
Mobile—Unity Class, 256 N Conception
ARIZ, Phoenix—Christian Unity, Adams hotel, mezzanine flr
ARK, Hot Springs—Steigler Bros, 520 Central
Little Rock—Unity Cen, 4 Arcade bldg
CALIF, Alameda—Home of Truth, 1300 Grand
Arcadia—Unity Class, 1031 S 6th
Atascadero—Mrs M A Kelly, box 293
Berkeley—Home of Truth, 2131 Hearst; Unity Cen, 1805A Bonita
Fresno—Home of Truth, 155 Blackstone
Glendale—Truth Cen, 109A N Brand blvd
Hollywood—Unity, 6683 Sunset blvd; Unity Cen, 7543 Norton; Unity Lib, 1030 N Western
Huntington Beach—Susanna Champion, 408 5th
Inglewood—Unity Truth Cen, 123½ N Market
Lamanda Park—Unity Truth Cen, 65 S Roosevelt
Long Beach—Unity Society, 432 Locust; Meta Studio, 121 Chestnut; Mrs J A Wood, 226 E 10th
Los Angeles—Unity Cen, 2120 S Union; Unity Fellowship, 1932 W 7th; Unity Truth Cen, 233 S Bdwy, rm 432; Home of Truth, 1975 W Wash; Bullock's; Unity Angelus Studio, 233 S Bdwy, rm 424; Bethel Home, 1733 W Adams; Book Shop, 2800 Brighton
Modesto—Unity Reading Rm, 1030 12th
Napa—Unity Cen, 1730 Oak
Oakland—Unity Truth Cen, 1450-B Alice; Fruitvale Truth Cen, 2822 Fruitvale; Meta Lib, Odd Fellows bldg, 11th near Franklin; Jessie Juliet Knox, 108 Echo; Study class, 878 Wood
Pasadena—Unity Soc, 432 El Dorado; Brown Shop, 190 E Colo; Church of Truth, 333 Summit
Redlands—Unity Truth Cen, 9 Hubbard bldg
Richmond—Beulah W Tiller, 146 2d
Riverside—Truth Seekers' Church, 1263 Main
Sacramento—Unity Cen, 211 Hagelstein bldg, 9th and K
San Bernardino—Unity Truth Cen, Woman's Clubhouse
San Diego—Unity Soc, 412 A
San Francisco—Unity Temple, 465 Post, Women's Club bldg; Meta Lib, 177 Post; Home of Truth, 1919 Sacramento; Calif Truth Cen, 63 Post; Mission Unity Cen, American hall, 20th and Capp; Mrs Isophene G Bailhache, 2901 Scott
San Jose—Christian Assembly, 72 N 5th
Santa Barbara—Truth Cen, 227 E Arrellaga
Santa Cruz—Universal Truth Cen, 303 Alta bldg; Meta Lib, 51 Church
Santa Monica—Unity Truth Cen, 528 Arizona
Santa Rosa—Unity Reading Rm, 525 Rosenberg bldg
Sebastopol—Unity Truth Cen, Palenknolla, Petaluma
S Pasadena—Unity Cen, 903 Diamond
COLO, Colorado Springs—Home of Truth, 317 N Tejon
Denver—Unity Cen, 1042 E Colfax
Ft Collins—Mrs Gertrude H Tracy, 900 Elizabeth
Greeley—Truth Cen, 1053 Gr View pl
Pueblo—Unity Reading Rm, 204 Central bldg
D C, Tacoma Park—Unity Study Class, 7499 Blair rd
Washington—Unity Soc, 1326 I, nw
FLA, Jacksonville—Unity Cen, Seneca hotel, Ocean and Duval; Unity Cen of Truth (colored), 804 Pippin
Lakeland—Unity Cen, 54 Lake Hunter dr
Lake Worth—Unity Study Class, 109 South N

MIAMI—Pictorial Cen, 143 N E 1st ave; Magic City Book Store, 219 N E 2d ave; Truth Seekers' Home, 3269 Mary, Coconut Grove; School of Christianity, 275 N E 1st st
ST PETERSBURG—Unity Cen, 646 5th ave s
SARASOTA—Unity Truth Cen, 257 Curran
TAMPA—Unity Cen, 1107 Marion; Henry C Parrott, 106 W Genesee
GA, ATLANTA—Robert B Harrison, 413 Chamber of Commerce bldg
HAWAII, HONOLULU—Unity Cen, 347 Saratoga rd
IDAHO, BOISE—Unity Truth Cen, 1009 Wash
ILL, CHAMPAIGN—Unity Reading Rm, 210 E Clark
CHICAGO—Unity Soc, 511 Capitol bldg, 159 N State; Home of Truth, Edith Reynolds, 807 Lake View bldg, 116 S Michigan; Unity Fellowship, 45 Auditorium, 431 S Wabash; Mrs F G Ritchie, 1712 Straus bldg, 310 S Mich; Unity Cen (colored), 4725 Indiana
DANVILLE—Class of Prac Christianity, 126 N Vermillion
DECATUR—Unity Reading Rm, 322 E Macon
PEORIA—Unity Cen, 800 Wheelock bldg
SPRINGFIELD—Lawrence Cen Constructive Thinking, 327 E Lawrence
WAUKEGAN—School of Prac Christianity, 109 Washington
WINNETKA—Mrs Mary S Atwood, 839 Elm
IND, FORT WAYNE—Unity Cen, 1210 Calhoun
INDIANAPOLIS—Unity Truth Cen, 417 Kresge bldg; Unity Library, 1144 N Missouri
KOKOMO—Mrs Norman Simpson, 523 S Washington
VINCENNES—C S Miller 316 Main
IOWA, BURLINGTON—Art and Community House, 1424 West
CEDAR RAPIDS—Unity Cen, 1011 2d ave e
DAVENPORT—School of Div Science, McCullough bldg
DES MOINES—Truth Cen, 236 K P blk
SIOUX CITY—Unity Truth Cen, 409 Ross
WATERLOO—Unity Cen, 322 Lafayette bldg
KANS, ARKANSAS CITY—Olive May Hill, 220 W Linden
KANSAS CITY—Unity Cen, 309 Huron bldg
SALINA—Mrs Olga Palmer, 713 Gypsum
WICHITA—Mrs Sarepta de Healea, 1638 S Main
KY, LEXINGTON—Unity Lib, 303 Hernando bldg
LOUISVILLE—Truth Cen, 315 Kentucky hotel; W K Stewart Co, 425 S 4th; Meta Reading Rms, 53 Weisenger-Gaulbert bldg
LA, NEW ORLEANS—P L Brothers, sr, 1207 Constantinople; Unity Society, 236 Walnut
SHREVEPORT—Unity Study Class, 1196 Louisiana
MASS, BOSTON—Unity Truth Cen, 142 Berkeley; Meta Club, 234 Boylston; Home of Truth, 111 Newbury; Old Corner Bkstore, 27 Bromfield
GREENFIELD—House of Faith, 10 Park
LOWELL—Mrs Gertrude A Derby, 11 Cascade
MICH, BATTLE CREEK—Unity Class, 90 Highway
DETROIT—Unity Cen, 4108 Woodward; Mrs E H Burmester, 3419 Fisher
E TAWAS—F A Stiffler
FLINT—Edna D Cross, 1545 Illinois
GRAND RAPIDS—Ida Bailey, 222 Shepard bldg
IDELWILD—Mrs Dollie Sandridge, box 83
IONIA—Lucia Vosper, E Main
KALAMAZOO—School of Christianity, 209 W Dutton
SAGINAW W S—Mrs Ina Childs, 712 Benjamin
MINN, DULUTH—Unity Truth Cen, 215 W 2d
MINNEAPOLIS—Unity Soc, 1760 Hennepin, apt 4; Unity Cen, 1108 Nicollet, 205 Lafayette bldg; Unity New Thot Cen, 2744 4th ave s; Mrs Selma A Hall, 3100 Hennepin, s
ST PAUL—Unity Truth Cen, 446A Wabasha; Krenik Photo Studio, 770 Selby; Christ Unity, 308 Pittsburgh bldg
MO, JOPLIN—Mrs H E Millsap, 827 Wall
KANSAS CITY—Unity Lib, 913 Tracy; Unity Reading Rm, 1107 Waldheim bldg; Unity Cen, 220 Jewell bldg, Armour and Troost; Emery, Bird, Thayer, book dept; Bookman Library, 1108 Grand; Unity Cen (colored), 1705 E 19th
LEES SUMMIT—Unity Community Soc, Unity Farm
ST JOSEPH—Unity Cen, 225 Kirkpatrick bldg
ST LOUIS—Unity Cen, 904 Melbourne hotel; Soc of Prac Christianity, 3617 Wyoming; Pearlstone Ptg & Staty Co, 905 Lucas
MONT, BUTTE—Keefe Bros, 25 Park
GLASGOW—Chas Gray Miller, 636 N 2d
NEBR, LINCOLN—Unity Soc, 1413 O
OMAHA—Meta Lib, 202 Aquila ct, 1615 Howard
NEV, YERINGTON—Mrs C S Durand, box 67
N H, MANCHESTER—Home of Truth, 153 Concord
N J, ATLANTIC CITY—Truth Cen, 1113 Boardwalk, suite 2

East Orange—Unity, 19 Washington
Hackensack—Truth Cen, 360 State
Morris Plains—Mrs Julia M Woodcock, The Wee House, Franklyn pl
Newark—Christine North Hansen, 346 Sanford; Mrs C H Stringer, 97 S 10th; Unity Soc, Hotel Riviera, rm 205
Paterson—Unity Truth Cen, 98 Bdwy
Plainfield—Alice B Gresham, 1325 Denmark rd
Ridgewood—Unity Cen, rm 9, 1st Nat'l Bank bldg
N M, Raton—May Schleifer, 321 N 4th; Mrs G R Engledon, 136 N 2d
N Y, Brooklyn—Unity Soc, 118 Pierrepont
Buffalo—Unity Soc, Hotel Statler, rm 4; Grail Reading Rm, Huylers' bldg, Delaware and Trinity
New Rochelle—Unity Cen, 490 Main
New York—Unity Soc, 37 W 39th; Brentano's, 5th ave and 27th; Meta Bkshop, 500 5th ave; Unity Cen, 2525 7th
Port Richmond, Staten I—Ellen Fanny Craig, 194 Merrill
Rochester—Scrantom's, Powers bldg
Schenectady—Unity Cen, 1055 Park; Clinton Studio, 1071 Mendell
Syracuse—Katherine Carter, 155 E Onondaga
Utica—Home of Truth, 5 Hobart
N D, Dickinson—Knapp's
OHIO, Akron—Unity Church of Truth, 84½ E Market; Unity Cen, 206 Metropolitan bldg
Alliance—Mrs Cassie Nash (colored), 1407 E Patterson
Canton—Ralph Young, 139 Cleveland, sw
Cincinnati—Unity Cen, 28 E 6th; Divine Science Lib, 9 W 4th, rm 57; New Thought Temple Lib, McMillan and Grandview; Universal Truth Cen, 11 W McMicken
Cleveland—Unity Study Class, 11322 Ohlman; Universal Temple, 1936 E 79th; Tucker School, 5012 Euclid; Unity Cen, Carnegie hall, 1220 Huron rd; Mrs Mattie Herron, 8221 Quincy
Columbus—Unity Truth Cen, 63 S High, rm 532 Majestic theatre bldg
Dayton—Unity Cen, 14 Davies bldg, 4th and Main
Hamilton—Unity Temple, 117 Ross
Marion—Unity Truth Cen, 454 Summit
Mt Vernon—Katherine K Staunton, 15 N Mulberry
Warren—Unity Cen, 904 Western Reserve Bank bldg
Youngstown—New Fellowship School, 305 Elm, apt 1
OKLA, Muskogee—F C Diggs, 210½ W Bdwy
Oklahoma City—Unity Cen, 305 Baltimore bldg; Unity Home of Truth, Liberty Bank 340
Tulsa—Unity Reading Rm, 310 Haver bldg; Mrs B M Wilson, 511 E Marshall
OREGON, Mill City—Jennie Christensen, box 169
Portland—Meta Lib, 405 Yamhill; Unity Cen, Terminal Sales bldg, 12th and Morrison; A W Schmale, 380 Morrison; Mrs E Ella Kinsey, care of Home Restaurant, 1610 E 13th
PA, Butler—Ethel C Turner, 426 N Washington
Erie—Truth Cen, Reed house
Knoxville—Mrs W B Carr, 33 East
Philadelphia—Chapel of Truth, 1507 Walnut; Angelus Temple, 1424 Walnut; Dion Martinez, 5211 Greene
Pittsburgh—Unity Cen, 408 Penn
Wilkes Barre—Alice B Sadler, 57 Terrace
R I, Providence—New Thought Cen, 72 Weybosset, rm 307
S C, Aiken—Mrs Daisy Dore, 1305 Richland
TENN, Chattanooga—Mrs Minnie Schultheis, 404 E 8th
Memphis—Unity Cen, 1 Woman's bldg
Nashville—Unity Cen, 615 Cotton State bldg
TEX, Brownsville—Unity Cen, 1219 Adams
Dallas—Unity Cen, 402 Melba Theatre bldg, 1911 Elm
El Paso—Unity Cen, 305 E Franklin
Ft Worth—Unity Truth Cen, 505 Worth bldg
Houston—Unity Meta Cen, 1 New Majestic bldg
San Antonio—Unity Cen, 818 Maverick bldg, Houston
Waco—Unity Cen, 1229 N 17th
UTAH, Salt Lake City—Gertrude Gnekow Mitchell, 143 Wilson hotel
VA, Roanoke—Unity Cen, 15 Franklin rd, s w
WASH, Bellingham—Miss Olive Stevens, 201 Douglas bldg
Chehalis—Alice L Ruth, 876 Folsom
Pasco—Mrs Howard Thompson, 6th and B
Seattle—Unity Cen, 5000 Arcade bldg; Seattle Cen, 504 Home Savings bldg; Unity Soc, 1519 3d, rm 307; Raymer's Bkstore, 1616 4th; Raymer's, 4207 University way; Bookmart, 622 Pike; Unity Lib, 320 Pine, rm 211; Rev William Leroy Norton, 1414 N 36th

Spokane—Meta Lib, 308 Norfolk bldg
Tacoma—Unity Truth Cen, 932½ Bdwy; Raymer's, 1317 Pacific
Yakima—Church of Truth, 131 N 2d
WIS, Madison—Unity Cen, 1812 Van Hise
Milwaukee—First Unity Cen, 130½ E Wells
Racine—Unity Cen, 402½ 6th
WYO, Casper—Mrs Thelma Young, 733 E 2d
AUSTRALIA, Adelaide—New Thought Cen, 5 Darling bldg, Franklin; Divine Science Cir, 208 N Terrace
Brisbane—Unity Truth Cen, Albert House, 2d flr
Melbourne—Book Shop, rm 7, 6th flr, McEwan House, Little Collins
Perth—Albert & Sons, 180 Murray
Sydney—Harmony Cen, 381 Pitt, Fayworth House; New Thought Cen, 345 George: Dunlop & Co, 333A George
Upwey—Good Will Cen
CANADA, Edmonton, Alta—Literature, Ltd, 106 Adams bldg
Huntsville, Ont—Mrs A O Trusler, box 362
Montreal—Unity Centre, 18 Chomedy
Moose Jaw, Sask—Unity Cen, 221 Hammond bldg
Ottawa, Ont—Truth Cen, 343½ Lisgar
Regina, Sask—Unity Cen, 302 Sterling Trust bldg
Saskatoon, Sask—Unity Cen, 314 Canada bldg
Toronto—Unity Cen, 7 College, 2
Vancouver, B C—Unity Church of Truth, 303 Hastings, w
Victoria, B C—Unity Cen, 600 Campbell bldg
Winnipeg, Man—Unity Soc, 333½ Portage, 7th flr; Truth Way Soc, box 1782
CUBA, Banes, Oriente—Joseph L Ming, La Guira
Camaguey—Mutual Help Study Cen, Martires 711
Isle of Pines, Nueva, Gerona—Thos H Spence
ENGLAND, Belper, Derby—Rev W J Robson, 20 the Fleet
Liverpool—Annie Fairbank, 136 Granby; Unity Cen, 125 Mt Pleasant
London—L N Fowler & Co, 7 Imperial arcade, E C 4; The Rally, 28 Denmark st, W C 2; Order of the Golden Age, 155 Brompton rd, S W 3
Weston Super Mare—Mrs Evangeline Holt, 70 Severn rd
MEXICO, Mexico—Science Study Club, la Calle de Lopez 5, upper rm
Monterrey, N L—M Alice Gordon, Calle de Washington, 230
N NEW ZEALAND—Palmerston—Peggy Powell, 177 Featherstone
REPUBLIC OF PANAMA—Bocas del Toro, Almirante P O—Andrew A Campbell
SCOTLAND, Glascow—Unity Lib, 1558 Gt Western rd
S AFRICA, Johannesburg, Fairview—Unity Book Depot, 66 Grace

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I believe in the power of the spoken word, and I realize that I am held accountable for even my lightest words. I also believe that there is power in united effort. Therefore I desire to become a member of Unity Good Words club, that I may unite in helping others as well as myself to speak only good, true words.

I agree to guard my conversations against all negative words and to speak words of trust, faith, wisdom, goodness, truth, health, courage, cheer, purity, peace, prosperity, praise, joy, and good will. I will also abide by the rules of the club.

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Address .....

City ..... State .....

Sign this blank, personally, and return for enrollment.

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If you wish further information, please address your inquiries to the central secretary, Unity Good Words club, Unity School of Christianity, 917 Tracy, Kansas City, Mo.

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